HAGGEVS
the Prophet.

Where-vnto is added a moſt plentifull commentary, gathered out of the publique Lectures of *D. Iohn Iames Gryneus*, profeſſor of Diuinitie in the Vniuerſitie of *Baſill*, and now firſt publiſhed,

Faithfully tranſlated out of Latin into Engliſh, by *Chriſtopher Fetherſtone* ſtudent in Diuinitie.

Arm. Knatchbull.

LONDON

Printed by Iohn Wolfe, for Iohn Harriſon the yonger, dwelling in Paternoſter-row, at the ſigne of the Golden Anchor.

1586.

¶ TO THE RIGHT HO-
norable, and my very good Lord,
Iohn Lord Saint Iohn, Baron of Blet-
ſoe, Grace and Peace with great en-
creaſe of honour.

(:)

WHen I call to minde (right ho-
norable) the buildinge of the
Lordes Temple by the Iewes of
elder dayes, and there-withall
take a vew of the truth of that
materiall temple, of the Church I meane, ge-
nerally, and more particularly here in Eng-
land, this angle of the world: me thinks I may
full wel compare theſe two buildings together,
whether wee reſpect the cauſes inforcinge, or
the hinderances lettinge, or the puniſhments
by the Lorde inflicted, for not going forwarde
in his woorke. For the cauſes which ought
to haue bene as prickes, goades, & ſpurs to the
Iewes, were theſe principally. Firſt, the choiſe
which the Lord had made of them. For ſee-
ing that the Lord had choſen them out of all
nations, countries, tongues, and people: for of

all the trees of the wood God choſe one onely Vyne: of all the fowles of the ayre, one onely Doue: of all the nations of the world, one onely Iudea: of all the cities of the world Hieruſalem alone, that he might build his Temple on high, and put his name there: and ſeeing that being iealouſe of his glory, & carefull for his worſhip, which the Heathen coulde not giue him, for they had not called vpō his name, but Hieruſalem was the place of his reſt, & there would hee be called vpon, and for this cauſe would hee haue the Temple built at the firſt: it ſtoode them vpon if they woulde eſcape the crime of impietie, and ingratitude, to build the Lordes houſe. Another, the remembrance of their deliuerance out of their late captiuitie, where for ſolace they had ſorrowe, and pro ſocco ſaccum: *where in ſteed of their owne vynes which they ſome-times had, and vnder which they were wont to ſit, they had Wyllowe-trees, where-on they hanged their harps, as being vnable to ſing the Lords ſong. Seeing that the Lord had deliuered them out of a nation ſo polluted as was this, where they ſaw thoſe Gods worſhipped, which neither they nor their fathers knewe, & had brought them*

backe

backe againe to their owne countrie that they might worſhip the liuing God according to his law, and that in his holy Temple: what madnes mooued them to delay the buildinge of the Lordes houſe? If the conſideration of thoſe things could not haue ſerued to enforce them, yet the other ought to haue drawen them, as, that Cyrus the king of Perſia had cõmanded them, and that the Lord of heauen had giuen them this in charge, and had for this cauſe ſhortned their captiuitie. But they were letted, and that firſt outwardly, and ſecondly inwardly. Outwardly by the enimies of Iuda, and Hieruſalem, who when the Lyons force coulde not preuaile, aſſayed by foxes crafte to hinder the Lords building. Inwardly they were lets to them-ſelues, becauſe they ſought their owne thinges, and not the thinges of the Lord, they preferred their owne affaires before the Lordes, their owne buildings before the Lords houſe, and their feete were ſwift to build their owne ſieled houſes, where in they them-ſelues might dwell, but they went with leaden heeles about the place of the Lords reſt, which lay in ruinous maner. But as they had ſinned, ſo were they puniſhed: and that euen

in those thinges which they preferred before the Lords affaires. For the Lord with-drewe his blessing, & it pleased him to inflict a curse vpon them, which Haggai *doth in ample maner set downe, namely that they did sowe much, & gathered in but a litle: they did eate, but they were not satisfied: they did drink, but their thirst was not quenched: they were cloathed, but they felt no warmth: & those which hyred them-selues out for wages, receiued wages as in a bottemelesse bagge, which did profit them nothing. These were their plagues and many moe, which to explicate I need not, for why? they sufficiently expound themselues. But nowe let vs looke into our owne state. Though the Lorde hath not chosen vs alone out all nations, to call vpon his name, yet hath it pleased him to call vs out of darknes into light, to bring vs from horrible superstition, and Gentilisme, which raigned some times in this our nation, and to giue vs his woorde to be a light to our paths, and a lanterne to our feete in this dark and misty world, and therefore are we bound to build a Church vnto the Lord as were the Iewes, to build a temple: that in the same the Lord may bee worshipped, seeing*

ing the wall of ſeperation is taken away, and the houre is come, that neither in the mounte, neither at Hieruſalem the Lord is worſhipped, but the true worſhippers doe worſhip him in ſpirit and truth. Againe, though our captiuity from Babylon of the Aſſyrians hath not bene turned as the riuers in the ſouth: yet hath the Lorde brought vs in ſome meaſure from the captiuity of that romiſh Babylon, out of which we ought ſo to depart, that we ought to touche none of her vncleane thinges: and that to the ende wee may worſhip him ſincerely, and with an holie worſhip: and therefore ought we to build the Lords Temple. Againe, though Cyrus *the king of Perſia hath not enioyned vs this thinge: yet* Cyrus *the Lordes ſhepheard (as the prophet tearmeth him) hath cõmaunded vs, and why doe we not then erect the ruinous walls of Hieruſalem? But (alas for woe) too many are our lettes. For outwardely wee are letted by the enimies of Iuda and Hieruſalem, the papiſts I meane, who though they can not by violence hinder our labour, becauſe the Lord hath cõpaſſed in his Vine with a braſen wall, whoſe hedge is not yet broken downe: yet by ſecret meanes they vn-*

der-

derminde our worke, & becauſe they wil beare a ſhowe of building, they build with vntempered morter, or rather vnder colour of building a Temple to the Lord, they ſet vp a Synagogue to Satan: yea, by ſattle meanes they ſteale away thoſe ſtones which we ſhoulde lay in the Lords buildinge, that they may bee corner ſtones in their ruinous worke. Theſe are no ſmall lets, but (the more the pitty) we haue as great amonge our ſelues. And the firſt of theſe ſeemeth to bee the ſilence of thoſe which haue ſome-times laboured painefullie, whoſe worke is in daunger to decay, if ſtorme and tempeſt ſhoulde ariſe. An-other let there is, and that is, the labourers want their wages, by reaſon of the vnſatiable couetouſnes of the men of our daies, which will not ſuffer them to let goe the ſpoiles of the Church, impropriations I meane. Againe, amongſt the builders there bee thoſe which fill the roumes of builders, but knowe not how to lay one ſtone vpon an-other, I ſpeake of vnlearned miniſters, if it bee lawfull for mee to call them miniſters, whom I may more rightlie tearme Idoll ſheepheards, or if you wil Siphers in Augrim.

And manie there be alſo which know howe

to

to build, but they will not, the worlde hath ſo ouer-taken them, and their laſines is ſuch: which both are no ſmall lets to the woorke. And to bee briefe, there is generallie amongſt all a greater care to ſeeke their owne, then the things which are Gods: to preferre their owne cõmoditie before the Lords glory, & finally, to ſeeke their owne eaſe rather thẽ the kingdome of God: & therefore is it that the Lords Temple is not builded, and therefore is it that the Lordes plagues are in ſome meaſure vpon vs inflicted. For let vs call to minde theſe latter yeeres, and ſee if the Lord hath not ſcourged vs, as he did ſome-times the Iewes. And to gather their puniſhments into this abridgment, that the Lord did not bleſſe the works of their hands, how-ſoeuer they toyled and tooke great paines: haue not we taſted of the like iudgmẽt? Let that generall dearth which laye, and as yet doth lie vpon the whole Land, witneſſe: for I will not ſtand to amplifie euery particular point, for I haſten toward an ende. If the puniſhments of the old people, when wee onely heard thereof, could not mooue vs to build the Temple of the Lord: yet let them now enforce vs, ſeeing wee taſte thereof in ſome meaſure.

But

But now to come to your honour. That especiall duetie which to your Lordship for many & good causes I owe, hath caused mee to publishe these my labours vnder your honourable title, and that not onely that it may bee a bush to shrowde them from euill tongues, but that as they bee to your good Lordship presented, so you may there-by bee mooued, enforced, incouraged to further the Lords building, and to seeke the remooving of these lets and hinderances which may stay the same. And because (right honorable) it is no small help to the cõmon building, for euerie one of what condition so-euer he bee, priuately to erect in his owne family a Church vnto the Lorde, as did that good Cornelius: *let mee with such reuerence and dutifulnes as I ought, craue at your hands that you would proceede to consecrate your honors family to the Lorde in such sorte, that it may with-in your priuate walls resemble the Lords Church. And how-soeuer worldly respects may keepe you backe from this: yet let that feare of the Lord which I know to be plãted in you, and my very good Lady your wyfe, ouer-come all these lets and hinderancances. It is true liberty (my Lord) not to serue sinne, &*

it is

it is true honor, to honour, and ſerue the Lord aright. This therefore doe, and no doubt the Lord will aduance you, for hee hath promiſed to aduance thoſe to honor, which honor him. Shake of therefore all thoſe things which may hinder you in this courſe of godlines: remooue all hinderances which may keepe you back: call away your eyes from be-holding the vanities of this worlde, whoſe ſhape muſt paſſe away: make ſtreight ſteps vnto the feare of the Lord: conſecrate your ſelfe to ſerue him: halt not betwene the feare of the Lord, and worldly vanity: purge your houſe from all prophane perſons, ſuch as was Eſau: *ſo ſhall the Lords bleſſing bee vpon you, ſo ſhall hee to honor aduance you, and ſo ſhall you through faith in Chriſt, raigne with Chriſt for euer, and euer. The Lord bleſſe your good honor, and encreaſe in you the manifold bleſſings of his ſacred ſpirit.*

From my chamber in Southwarke this preſent xxj. of Iuly. 1586.

Your honours much bounden, and in the Lord, at commaundement,

Chriſtopher Fetherſtone.

To the Reader.

THough (good reader) the aboundance and ſatiety of printed & tranſlated bookes, hath in theſe daies bred in the mindes of many a certaine loatheſomnes, ſo that curious men with ſquinting eye, and countenance diſdainfull, looke vpon other mens laboures, thinking them to bee odlie how-ſoeuer not idlely occupied, which imploy them-ſelues that way: yet am I not ignorant, that thoſe paines which are beſtowed about this, doe profit manie, if they bee well beſtowed in thinges appertaining vnto godlines, & the explaning of the Scriptures: for-aſmuch as there bee manie which reade the woorde of God, and all doe not vnderſtand it, neither can, vnleſſe they haue ſome to expound it vnto them. Which becauſe it can-

it can-not be done *viua voce*, becauſe there is too much want of that meanes: they muſt haue it *ex ſcripto*. My paines which I haue taken in this tranſlation, haue bene taken for thy ſake (Chriſtian reader) whoſe deſire it is to reade other mens labors, and there-by to profit: that thou maiſt be inſtructed throughly to know the will of God, who bleſſe thee in reading theſe learned Lectures, which if with attentiuenes thou reade, no doubt the profit thou ſhalt there-by reape ſhall be verie great. Accept therefore my paines, & make thy profit there-of, and pray for mee that the Lord will bleſſe my labours which I ſhall vnder-take for the profit of his Church.

Thine in the Lord,

Chriſtopher Fetherſtone.

¶TO THE EXCELLENT and right honorable Lord, the lord *Huldrich Fugger, lord of Richberge* and Weiſſenhorne, the patron of *the learned, health.*

MOST SWEETE is that ſaying of the ſonne of GOD, Chriſte Ieſus our lord: *Bleſſed are they which mourne: becauſe they ſhall receiue cõfort.* For ſeeing that the calamitie of Ioſeph, that is, of the miſerable church of Chriſte, being now oppreſſed with old-age, and bewayling the moſt ſorowfull fates of her warfare; doth marueylouſlie mooue the mindes of the godlie: wee oughte all of vs moſt earneſtlie to bethinke our ſelues, what thinges may augment that huge ſorrow, and what may eure the ſame: & wee muſt alſo bring to light thoſe remedies for theſe ſorrowes, to the profit of the godlie; the which the ſpirite of Chriſte hath opened vnto euerie one of vs. It ſhalbe therefore a pointe of equitie and humanity in the godlie, to take in good parte thoſe thinges which I ſhal ſpeake, both concerning the ſorrowe of the church, and of all the godly: and Mat. 5.4

alſo concerning the medicines, and remedies whereby the ſame may be cured: ſeeing that I ſet all thinges before the eyes of the godly to be examined according to the worde of God: and would haue all thinges tried and examined, but thoſe good thinges onelie receiued, which are correſpondent and agreable vnto the ſtraight rule of the holie ſcripture.

In this we are greatly deceiued, that being tootoo much addicted vnto this world, we do inuent, & greedelie deſire to haue a diuorcement made betweene the goſpell of Chriſte crucified, and trouble, and perſecution: and alſo in that wee thinke that wee are able with a weake faith to ouercome this worlde, and thoſe thinges which are therein. We confeſſe that we muſt onelie glorie in the liuing, and almightie God: but in the meane while wee looke to haue the fauour, conſent, and patronage of princes and noble men. If wee wante theſe, then thinke wee that the kingdome of Chriſte is quite vndone. Wee doe throughly weigh & conſider in our mindes, what thinges the world doth denie vnto vs, and what it doth promiſe: but in the meane ſeaſon we doe not marke (vntill ſuch time as wee bee often-times admoniſhed by the ſpirite of God, and his inſtrumentes) what the Lorde our God doth: howe that by our miſeries he bringeth good things to paſſe wonderfullie: howe that by the meanes of our enimies

nimies he doth good vnto vs: to howe good and wholeſome an intent he taketh from vs earthlie things, that hee may put heauenlie, and eternall thinges in place thereof.

Seeing that I doe ſeeme to my ſelfe, not fully to vnderſtand what other men do think of the fountayne, and originall of theſe errors, and imaginations; I will boldlie & by the good leaue of others profeſſe that, which I haue alwayes (conferring our affaires with the rule preſcribed by God) thought to be moſt like to be the fountaine thereof.

The principall cauſe of all thoſe miſeries and ſorrowes, wherewith wee are vexed by the iuſt iudgement of God moſt iuſt, & moſt good; is the weakenes of our faith, which maketh vs to be vnable to ouercome this world, and the thinges therein contayned; namelie the riches, glory, and moſt of all the vaine pompe thereof. But notwithſtanding, as the weakenes of faith maketh vs to ſtande in neede of comfort: ſo the ſtedfaſtnes thereof maketh vs to abounde with true and manifolde conſolation.

We doe not ſufficiently ponder that, which notwithſtandinge wee haue alwayes in our mouth, namely, that in God wee liue, wee be, and mooue: that wee are the worke of God: that God hath a care ouer vs: that the liuing and almighty God, is hee, which hath not onelie a great reſpect to all mankinde, but alſo to the church and all the faithfull.

Therefore wee are afraide to offend Monarches, wee are ſo afraide of the affliction and death of godlie princes, of the mutable natures of men; as if all iudgement, and power were in their handes, and not in the handes of God.

Pſalm. 10.2. And although wee heare that Chriſte doth raygne in the middeſt of his enemies: yet becauſe all his workes are brought to paſſe amiddeſt contrarie meanes; wee doe hardlie ſuffer our ſelues to bee perſwaded, that the truth and thoſe which beare recorde of the ſame, ſhall haue the vpper hande when it is reſiſted, although the enimies thereof doe rage againſt it, and goe about to ouerthrowe the ſame: that the kingdome of Chriſte ſhall come and ſhall floriſh: that the enimies of Chriſte ſhalbe ſo quite taken away, that ſome of them by their ſodayne deſtruction, ſome of them by that deſtruction which commeth vppon them in tract of time, ſhal teſtifie, that God is the iudge of the whole earth.

Wee heare alſo that the holie ſpirite is the beſt comforter: that the minde and purpoſe of the Lord is knowen vnto him: that he only is the meeteſt witnes to teſtifie vnto vs the mercifull good will of God towarde vs. But in the meane while we haue great reſpect vnto men, and their counſels and promiſes: as if we coulde be more ſafe vnder their protection, then vnder the protection of that ſpirite which gouerneth all thinges.

What

What man is hee which doth ſo often and ſo greatlie reioyce that hee is made a member of the church, a fellowe Citizen with the ſaintes, one of Gods houſholde, as he ought, and as the thankefulnes of a Chriſtian doth require? I will not now ſpeake of thoſe which are rotten members of the church. Howe many of vs are there which do make ſo great accompt of our calling, regeneration, and iuſtification as wee ought: ſo that wee haue alwayes neede to haue ſome godlie exhortation giuen vs, by the godlie teachers, wherein wee may be exhorted hereunto.

Wee quake and tremble, when wee heare any mention made of death, when as in the meane whyle we glorie that wee doe beliеue the reſurrection of the fleſhe, and euerlaſting life. To be briefe, we can not away with this to bee baptiſed with the baptiſme of Chriſte his afflictions, and to drinke of the cuppe of his ſuffringes: but wee canbee verie well content with this, to ſit on high in glorie on Chriſtes righte hande, and on his left, in his kingdome: and in that time which the Lord hath appointed for warrefare and afflictions, to triumph, and to leade a moſt happie life.

Hereunto is added another, and that the greateſt error, that in the choyſe of good & euill, being greatly deceyued, wee thinke that the witneſſes of the truth are vnhappie, ſeeing that they are hated of the worlde; and that thoſe which lay waſte the church, and

are the aduerſaries of the truth are happie, becauſe they lye ſofte and fare daintelie in kinges courtes, freely perſecuting the churches, and the faithfull miniſters thereof, and are in the meane ſeaſon accompted amongſt the vnſkilfull, as pillars of the church.

Truely, ſeeing that it is meete that the godlie doe with great faithfulnes, and diligence endeuour them-ſelues to mitigate the ſorrowes of the mindes of men wherewith they are afflicted, as they would extinguiſh a great fire: I will vſe the ſame order in declaring the meanes whereby I endeuor to mitigate the ſame ſorrowe (which I haue ſuffered theſe fewe yeares for the afflictions of the church both publike and priuate: then the which alſo I am perſuaded that the paine which I ſhal ſuffer at the departure of my ſoule out of the priſon of this my body, ſhalbe nothing greater) which I ſee obſerued in the canon of our faith, I meane the Apoſtles creede.

1. Firſt I conſider the benefit of my creation, and when I doe reioyce that I doe belieue through the grace which to mee giuen is, in God the father almightie, creator of heauen and earth: I doe feele my ſelfe reape moſt plẽtifull fruites of manifolde conſolation. For I vnderſtand that god doth as yet worke, and that through him we all doe liue, mooue, and bee: that hee hath a care ouer vs: that all the haires of my heade are numbred: that man doth prepare his heart, but the aunſwere of

Iohn. 5. 17.

Act. 17. 28.

the

the tongue is of the lorde.

Therefore foraſmuch as I am perſuaded that proſperitie and aduerſitie, life and death, the benefit of friendes, and iniuries of enimies, are moderated, & ruled by God: beating with a quiet minde aduerſitie, and with a temperate, and a thankefull mynde proſperitie: I thinke I might ſay with Iob, *If wee haue receiued good thinges at the handes of the Lord, why ſhould wee not receiue euill things at his handes alſo?* For I am perſuaded that as proſperitie, ſo aduerſitie alſo doth happen vnto mee by the mercifull determination of God, and that to my great profit: and I alſo thinke that theſe men doe greatly erre, which doe thinke that we reape no commoditie by aduerſitie which is ſent vnto vs by God. 1. Pet. 5. 7. Mat. 10. 30. Pro. 16. 1. Iob. 2. 10.

And although I doe in heart bewayle the manifolde ruine of mens affaires, & empires: the perturbations and laying waſte of the church: the exile of the godlie: the ſucceſſe of hypocrites, which are wonte almoſt to worke the vtter deſtruction of the godlie: yet notwithſtanding as I doe acknowledge all theſe miſeries to proceede from theſe miſcreantes; ſo nothing doubting but that God vſeth theſe thinges to his glory, and our triall: I repeat that ſaying of Dauid, *I held my peace and opened not my lippes: becauſe thou haſt done it.* Pſal. 39. 10.

For it cannot bee that a godlie minde (beholdinge firſte of all the enormities, and tumultes which are to bee founde in certaine

churches and vniuerſities; the baniſhment of godlie miniſters; the ſubtiltie, and ſucceſſe of certaine hypocrites; the delighte which they take in thoſe which are of high degree, and alſo thoſe men which are of baſe eſtate: then ſecondlie, the wicked ioy which the papiſtes cõceiue of the calamities of the godlie, beholding all theſe things moſt gladlie; & the vaine hope which they haue of the reſtoring of Antichriſtianiſme:) can be at quiet, vnleſſe turning vnto God, (who maketh all thinges for him-ſelfe, euen the wicked againſt the euill daie) it ſay with Dauid: *Therefore I thought vppon this in knowing it: but it was a griefe in my eyes: vntill I entred into the Sanctuarie of God, and vnderſtoode the ende of theſe men. Certainelie thou ſetteſt them in ſlipperie places: thou throweſt them downe headlong.* Furthermore, whom ſhall wee thanke for theſe harbourroughes, and hoſpitals of the godlie teachers & learners, which are in ſome prouinces of *Europe*; but the lord our God, to whom the Pſalmiſt did ſometime ſay: *Thou prepareſt a table in my ſight, before myne enimies, thou annoynteſt my head with oyle, my cup runneth ouer.*

Pro. 16. 4.

Pſal. 73. 16. 17. 18.

Pſalm. 23. 5.

2. Secondlie, when I conſider the benefit of my redemption, I giue thankes to my Lorde Ieſus Chriſte, both God and man, who was crucified and raiſed vp againe for our ſakes: who ſitteth at the right hand of God the father almightie, giueth giftes vnto men, maketh interceſsion for vs, and ſhal come out of the

the heauens at his time, to iudge the quicke and the deade. For I do know that he is pre- Mat.28.20.
ſent with vs, and that he will be preſent with his church vntill the end of the world. And foraſmuch as he is true, and the truth it ſelfe; foraſmuch as he is almightie, & almightines it ſelfe; I am perſwaded, that he will not leaue Ioh.14.18.
vs deſtitute, but that hee will giue vs eternall life; that we ſhall not periſh for euer, and that Ioh.10.28.
no man is able to plucke vs out of his hands. If wee were not made members of his body, beinge made one body with him: if Eph.5.30.
wee were not fleſhe of his fleſhe, and bone of his bones: if wee had not bene planted with him, and growen vp with him, in the ſimilitude of his death and reſurrection: If finallie that highe prieſt of ours, Chriſte Ieſus, were not touched with the feeling of our infirmities: then were there great reaſon why wee ſhoulde neither receiue anie comforte & pleaſure throughout our whole life, by proſperity: neither ſhoulde aduerſity ſuffer anie hope of deliueraunce from ſo great miſeries, to remaine in vs. * For what doth it profit a man if hee winne the whole world, and deſtroy himſelfe, or looſe him-ſelfe? But we are Luke.9.25.
aſſured in our heartes (the ſpirite of Chriſte bearing witnes vnto our ſpirite) that wee are one bodie with him; that wee are ingrafted into him; and that hee is throughlie touched with the feeling of our infirmities.

Therefore in him alone do we reioyce, who is made

1.Cor.1.30. is made vnto vs of God, *our wisedome, righteousnes, sanctification, and redemption;** and we know assuredlie that we are more then conquerors through him, who hath loued vs: and that neither death nor life, nor Angell, nor principalitie, nor power, nor thinges present, nor things to come, nor height, nor depth, nor anie other thinge which is created, is able to seperate vs from the loue of God, which is in Christe Iesus our Lord.*

Rom.8.37.38.39.

Psalm.110.2. Christe raigneth, hee raigneth in the middest of his enimies, therefore shall his kingdome come vnto vs, and the workes of the deuill shalbe loosed.* Hee shall beate downe Satan vnder our feete, and that shortly.*

Mat.6.10. 1.Ioh.3.8.

Rom.16.20. Let vs not doubt, but that hee shall shortly reuenge his glorie, euen vpon those which in worde doe professe, but in deede doe denie that Christe is come in the fleshe. For the same Christe our Lorde shall confounde and ouerthrow this spirite of Antichrist with the breath of his mouth: who is in deede made partaker of our fleshe and bloude, but without sinne.*

1.Ioh.4.3.

Heb.2.14. All sorrowe departeth when wee haue once receiued Christe. This is a true saying, *For if wee bee deade with him, wee shall also liue with him: If wee suffer with him, wee shall also raigne with him.** It is better for vs to bee made like vnto his image, and denying our selues, to take vppe the crosse and to followe such a guide, which will leade vs vnto life

2.Tim.2.11.12.

Rom.8.29.

Mat.16.24.

Act.3.15.

to life: finallie, it is better for vs to ſuffer affliction with the people of God, then to inioy the pleaſures of ſinne for a ſeaſon.* Heb.11.25.

3 I proceede from the benefit of our redemption, vnto the third thing, which is ſanctification. If wee did in very deede trie, that wee are profane, and aliantes from God: that wee are not onely borne in ſinne, and therein remayne, during our whole lyfe; but alſo that wee dye therein, and by reaſon thereof, are both in our lyfe, and death abhominable in the ſight of God: then were wee moſt miſerable, hauing no hope, and being quite deſtitute of God in the worlde, and of all true cõſolation. But it is good for vs, that (being ſegregated to bee Gods owne peculiar people proper to him-ſelfe,) God, the father of mercy and of all conſolation, doth by his holy ſpirite ſanctifie vs, regenerate vs, raiſe vs vp, and comforte vs: that hee will haue the ſame ſpirite to bee the pleadge and earneſt of our inheritaunce, vntill wee bee ſet at liberty to the praiſe of his glorie.* Eph.1.14.

The godly mindes doe perceaue that in this daũgerous and continuall warfare of the naturall life, they haue neede of inſtruction, exhortation, conſolation, hope, patience, conſtancie, and many moe giftes then theſe: and they do alwaies freelie confeſſe with Ieremy: *Wee knowe O Lord that mans way is not his owne way, neither is it in man that walketh to prepare his owne goinges.** Ier.10.23.

But

But that one and ſelfe ſame ſpirite worketh in vs all theſe thinges, diſtributing them particularly, as it pleaſeth him. For like as there is one body, and it hath many members; but all the members of one body, albeit they bee many, are but one body: ſo likewiſe Chriſte, that is, that miſticall body of the Church, (whoſe heade is Chriſte, and whoſe members are the faithfull,) according to the diuerſity of the members, hath diuers functions; the which, that the members may execute rightlie, and orderly; they are furniſhed with gifts, miſteries, and habilitie, by the holie ſpirite, who is one and the ſelfe ſame in the head and members. Therefore wee are all baptized into one body by one ſpirite, whether wee bee Iewes or Greekes; whether wee bee bond or free: and wee haue all drunke of one cuppe, into one ſpirite.* 1.Cor.12.11. 12.13.

Therefore do we ſo greatly reioyce becauſe of this ſo great grace & fauor of God, which reſteth vppon the immutable purpoſe of his will: that throughlie weighing the greatnes, ſtablenes, and fruite thereof: we doe not ſuffer the feeling of aduerſity to pearce & trouble vs to much.

Let vs not thinke that this was onely ſaide vnto the Apoſtles by Chriſte Ieſus, but vnto vs alſo: *But I ſay the truth vnto you: it is expedient for you that I goe hence: for vnleſſe I ſhall goe hence, that cõforter ſhall not come vnto you, but if I ſhall goe hence, I will ſend him vnto you.* Ioh.16.7.

There-

Therefore let vs deſire to be gouerned and raiſed vp by the holie ſpirite, let vs conſecrate our ſelues wholy vnto him, and let vs moſt gladly ſuffer our ſelues to bee ruled and directed by him.

The meditating vpon the fourth benefite, which is the gathering together and preſeruation of the church, miniſtreth vnto mee fruite of moſt excellent conſolation. We beleue the holie Catholike church, the communion of ſainctes, being fullie perſuaded, that we alſo haue an entraunce by one ſpirite vnto the father: ſeeing wee are no longer ſtraungers and pilgrimes, but fellow citizens with the ſainctes, and the houſholde ſeruants of God: being builded vpon the foundation of the Prophets and Apoſtles, whoſe chiefe cornerſtone is Chriſte Ieſus.* Ep 2.19. 4. 20.

O wee moſt happie creatures, whom our heauenlie father hath made meete to be partakers of the cõdition & eſtate of the ſainctes in the light*: and hath deliuered vs from the power of darknes, and hath tranſlated vs into the kingdome of his welbeloued ſonne, in whom wee haue redemption through his bloude, that is, remiſſion of ſinnes.* Col. 1.12.13.14

And although as it becommeth good citizens to bee carefull for their common countrey; ſo alſo it becommeth all the faithfull to haue an earneſt care for the church, which is their common countrey, their duetifull and tender mother, being carefull & tender ouer them

them her children: yet let them thus certainly persuade them-selues, that the almighty God, who in the time of *Pharao*, *Senacherib*, *Antiochus Epiphan*, *Diocletian*, *Iulian the apostata*, & of the florishing Antichristianisme, did saue and defend most miraculously an holy seede, namely a remnaunt of godly men: will also in this last time bee present with his church, to saue his, and to iudge and punishe both the open, and priuy enimies thereof. Wee haue seene manie, and that notable examples of the deliuerie, and defense of the church, and of certaine godlie men.

Wee haue also seene testimonies of the iust iudgements of God executed vpon tyraunts, and false brethren, who when they made manifest both by their words, and writings, that they were giuen vp into a reprobate minde; some pined away through griefe of minde; some hanged them-selues; some broke their owne necks; some of them came to their end by some other meanes being men which cõdemned them-selues, and being their owne iudges. The histories of Hoffmeisterus, *Latomus*, *Crescentius*, and certaine other false brethren, and enimies not much vnlike vnto these, are well knowen.

5. The fift benefit is iustification. If we truelie belieue the remission of sinnes, that is, if we be persuaded that our sinnes also are forgiuen vs: why are we so much vexed with the feare of earthly miseries and daũgers? If God bee

bee on our ſide, who is againſt vs? How ſhall not he giue vnto vs al things with him, which hath not ſpared his onlie ſonne, but hath giuen him for vs all: Who ſhall lay any thing to the charge of Gods elect? It is God that iuſtifieth, who is hee that can condemne? Chriſte is hee which died; yea rather which was rayſed vp againe: who ſitteth alſo at the righte hand of God, & maketh interceſsion for vs.* Rom.8.31.32.33.34.

We ſinne, I confeſſe oftener then we would, being preuented with manifolde occaſions of falling; neither ought wee to make ſmall accompt of the greatnes of ſinne, and of the wrath of God againſt the ſame: yet let vs cõfort our ſelues herein, that we haue an aduocate with the father, Ieſus Chriſte the righteous, for he is the propitiation for our ſinnes.* 1.Ioh.2.1.2. Hee came into this world that he might ſaue theſe ſinners, to whom he giueth grace to repent, and to turne vnto him.* 1.Tim.1.15.

And although it bee an horrible thing, and a ſpectacle by all meanes to bee lamented in this our time, that the wrath of God is reuealed by ſo many meanes, from heauen, againſt al impiety, & vnrighteouſnes of men; as they which vnrighteouſly keepe backe the truth*: that many are giuen ouer into a reprobate minde, & a minde voide of all iudgement: that certaine (paſsing ouer Antichriſtianiſme) doe ſo rage againſt their fellow ſeruaunts, and the ſtanderd bearers amongſt the people of God; as if they might ſafely behold Rom.1.18.

papi-

papiſtrie a farre of, and to rage as enimies againſt their brethren, were a glorious thinge for them: that finally there is in the mindes of manie men no deſire to knowe the truth, as their wordes and deedes doe declare: notwithſtanding it ſtandeth vs vppon, to reuerence moſt reuerently the iudgemẽts of God moſt iuſt and moſt mighty: to learne by the peruerſe zeale and ruine of other men, what wee ought to leaue vndone, and what wee ought to do: in feare & trembling to worke
Philip.2.12. out our ſaluation: *to reioyce in our owne felicity, and to ioyne the loue of the truth with the loue of our brethren. For although (ſeeing that clowdes and darknes are rounde about the Lord) wee cannot ſee, perceaue, & finde out the depth of his iudgmentes with the dazeling eyes of our minde: yet is it certaine that righteouſnes and iudgement are
Pſalm.97.2. the foundation of his ſeate, & therefore muſt wee ſtay our ſelues reuerently vpon God being well pleaſed, and vpon his iudgementes. And when as wee are fullie perſuaded in the Lord of our iuſtification, & aſſure our ſelues that wee are iuſtified freelie, that is, through his grace, by the redemption wroughte by
Rom.8.29.30 Chriſte Ieſus: we cannot doubt of our vocation, and election gone before; neither of our ſanctification following after. For whom God knewe before, the ſame did hee alſo predeſtinate, that they ſhould bee made like vnto the image of his ſonne: that hee mighte bee

bee the firſte begotten amongſt manie bre- Rom.8.29.30
thren*.

And whom hee did predeſtinate, them alſo hee called: whom hee called, them alſo hee iuſtified: whom hee iuſtified, them alſo he glorified. Howſoeuer our outward man bee vexed with aduerſities, and manifolde miſeries: yet are wee in good caſe, when as wee perceaue that God of his infinite goodnes, hath wrought in vs an effectuall faith, a working loue, and ſuffering hope; moſt ſure teſti- 1.Theſ.1.3.4.
monies of our election: and that hee will neuer forſake this his excellent worke, but that hee will crowne, pulliſh, and fully finiſh the ſame.

The ſixt benefit is the hope of reſurrection, 6.
& eternall life. We know that we are trāſlated frō death, to life; we beleeue that Ieſus Chriſt 1.Ioh.3.14.
isthe reſurrection & the life, & that we which beleeue in him ſhall liue although we die.* Ioh.11.25.
Therefore being ſure that wee ſhall be made partakers of eternall life: wee reioyce in tribulation, knowing that tribulation worketh patience; patience experience; experience hope; which maketh not aſhamed, becauſe Rom.5.3.4.5.
the loue of GOD is ſhed abroade in our hearts, through the holie ſpirite, which is giuen vnto vs.* And ſeeing that the thinges Rom.5.28.
which wee nowe ſuffer are nothinge comparable to the glorie to come, which ſhalbe ſhewed in vs: I thinke wee ought to ſuffer, & ouercome theſe thinges with a ſtoute cou-

rage. For the time ſhall come, when the Lord ſhall wipe away all teares from our eyes, and ſhall giue vs theſe things to enioy, which the eye hath not ſeene, the eare hath not heard, neither haue they euer entred into the mind of man, which God hath prepared for thoſe which loue him vnfainedlie*.

1.Cor.2.9. Iſay.64.4.

I thinke I haue pointed out as it were with my finger the fountaines from whence the principall conſolations doe ſpring, whereunto the reſt which I ſhall annex hereunto, oughte to bee referred. Notwithſtandinge I will briefely touch the ſubordinate places, that the godlie mindes may ſee how excellentlie it was ſaid of Paul the apoſtle: *Like as the ſuffrings of Chriſt doe abounde in vs: ſo likewiſe our conſolation aboundeth through Chriſt.* And let them remember that I doe here chiefly intreat of the remedies of the conſolations, whereby the afflictions are cured, which wee ought to ſuffer for Chriſts ſake; for the truths ſake; and for the churches ſake.

2.Cor.1.5.

7. Let this bee the ſeauenth place of conſolation, that the truth is inuincible. This is a fatall thinge for the truth to haue the vpper hand, when it is gaineſtoode. And therefore whenas the ſworne enimies thereof do endeuour with all their might and maine to oppreſſe the truth, ſhee thruſteth forth her head, ſhee ſhoweth her-ſelfe, ſhe commeth abroade and triumpheth. The truth cõmeth to light, not onelie by the preaching of thoſe which beare

beare witnes with the truth: but alſo it is made more manifeſt by the lyes of thoſe which are enimies therevnto: (a verie marueilous matter, yet is it moſt true.) Let the enimies of the heauenly, and immoueably veritie be aſhamed of their wrangling, cogging, and lying, although the whole worlde ſubſcribe vnto them, and giue thē their conſent. On the contrary part, let the witneſſes of the trueth take a good courage to them. For whie? *Bernard* ſaith very well, *Veritas magis elucet impugnata. The truth, the more it is reſiſted, the more clearely it ſhineth. To ſpeake the truth is voyde of daunger*, as ſaith *Nazianzenus*. *To reſiſt the knowen truth doth exceede Idolatrie*, as *Auguſtine* ſaith very grauely.

The eight place is this, that *God, by the meanes of his enimies doth good to thoſe which are his.* 8. Therefore muſt we not regard what they pretend, what they reſpect: but what God, who is moſt wiſe, and a friend to all mankinde, doth in the meane ſeaſon intend. Let them curſe vs, yet ſhall the Lord bleſſe vs. Let them make inſurrection againſt vs, yet ſhal they be confounded, and the ſeruants of God ſhal be glad & ioyfull. Let them imagine euill againſt vs, yet the Lord doth turne it to good for vs. Pſal. 109. 28. Gen. 50. 20.

The nynth place is drawen from the conſideration of the light of the church. If in this laſt age of the Church, there were in the ſame no faithfull paſtors and teachers at all, neither any ſuch as might fight in the fore front 9.

of the battle againſt ſuch as are enimies vnto true Chriſtians, and ſet them-ſelues againſt Chriſt his merites, and perſon: then mighte wee ſinge that woefull ſonge: *Wee ſee not our ſignes, there is not any more a Prophet; and there is none with vs that vnderſtandeth any longer**. But through Gods great goodnes there are thoſe yet aliue, whom the thing it ſelfe doth teſtifie to bee furniſhed of God with manie notable giftes of the holie ghoſt, and to be raiſed vp to defend the puritie, and ſinceritie of the heauenlie doctrine, and to refute vaine babling, and falſe doctrine. Therefore let vs not doubt, but ſtedfaſtlie beleeue that God careth for vs, and that hee is preſent with vs. For hee furniſheth his church with ſo great giftes not in vaine: it is not for nothing that hee ſetteth captaines and vnder-captaines ouer his holie armie.

Pſal. 74. 9.

10. The tenth place is fet from the comparing of thoſe together, which doe reſiſt the truth, & thoſe which ſtand in defence of the truth. Although the former ſort of theſe men haue their fauourers and followers, no leſſe then th'other (for there were not wanting in times paſt, flatterers which did licke the ſpittle of Dyoniſius the tyraunte, and ſaid that it was ſweeter then the ſweete wine) yet notwithſtanding it falleth out often-times, that certaine of theſe men being wiſer then their fellowes, marking the filthie life of their Captaines and guides, their vanitie, delitiouſnes, ſcurri-

ſcurrility, vaine-glorie, their deſire of wordly goods, and the fragilitie of thoſe commodities where-vnto they doe leane: giue place vnto the latter opinions, which are wont to bee the better and ſounder.

The beſt, & moſt valiant ſouldiers of Chriſt haue neede ſome-times to vſe an holy, and religious kinde of ſilence (which not-withſtanding, may not bee preiudiciall vnto the confeſsion, and profeſsion of the truth:) & they haue alwaies neede to haue an inuincible cõſtancie: and then moſt of all whenas the furie and out-rage of their aduerſaries is armed with the aide of the arme of fleſh. But a time there is whenas the Iayes hauing made an ende of chatteringe; the Swannes doe with a merie noiſe, and pleaſant ſonge celebrate the victorie of the truth. Compariſons are odious, yet what man is hee which being well in his wittes, doth not ſee howe farre inferiour theſe Cenſurers are to the cleare windowes of the church, & the light bearers thereof, which in their hands beare the cleare ſhining lighte of the truth: whether hee looke into their godlines, and humanitie; or learning & eloquence; or finallie their deſeruinges of the church, and their moſt excellent monuments of godlie witte? I will not ſpeake of this, that they which haue ſuffered, and doe as yet ſuffer great aduerſitie; which haue preferred Chriſt farre before riches, their countrie, and all prefermentes: are worthie to bee had in

greater eſtimation, then they which liue in the middeſt of all maner pleaſures.

11 The eleuenth place is the conſideration of the almightie power of God, in rulinge and guidinge the courſe *of thinges, and ſeaſons.* If at anie time wee ſee the affayres of the church not onelie afflicted, but euen almoſt paſt all hope: then let vs repeate that ſaying of Dauid: *And I ſaid, this is my deſtruction, but the chaunges are in the right-hande of the Lorde.* For how often did God deliuer his ſainctes miraculouſlie? Howe often did hee deliuer his people out of the middeſt of death? At the red ſea, in the times of *Ioſaphat*, *Ezechias*, the *Machabees*.

Pſalm. 77. 10.

As the glorie of the three witneſſes was the greater, after that they came out of the fornace at *Babylon* vn-hurt: of *Daniell* when he was brought out of the Lyons denne: ſo ſhall the glorie of the whole church, and of the ſincere Teachers of the truth bee greater, whenas they haue paſſed ouer their ſharpe warfare.

12. The twelfth place, is, *the hope of ſucceſſe.* The ſayinges of the prophets are well knowen, wherein we finde the moſt ſweete ſimilitudes of the Palme-tree, and of the Olyue-tree. *Not-withſtandinge I ſhall bee as a greene Olyue-tree in the houſe of the Lord, I hope in the goodnes of the Lord for euer, and throughout all ages.* And againe, *The iuſt man ſhal floriſh as a Palme-tree: as a Cedar in Lybanus ſhall hee proſper. They which*

Pſalm. 25. 8.

are

are planted in the houſe of the Lorde: ſhall floriſh in the courtes of our God. And againe, *They ſhall floriſh in their old-age, they ſhalbe fat and greene: that I may declare that the Lord my rock is iuſt, and that there is no iniquitie in him.* Pſal. 92.12.14.

The thirteenth place containeth *the examples of the ſaintes*, which haue beene ſince the world beganne, and eſpeciallie of that ſainte of ſaintes Chriſt Ieſus. Seeing that hee by his croſſe, and afflictions, is entred into the kingdome of his father, & all the elect, haue bene, are, and ſhall be like vnto him: let vs well remember that ſaying of his, *The ſeruant is not greater then his maiſter. If they haue perſecuted mee, they ſhall perſecute you: If they haue kept my ſayinges, they will alſo keepe yours. I am not* (ſayeth *Elias* the Prophet) *better then my fathers.* And truely it were a point of great impacience if they ſhould refuſe to ſuffer thoſe things which they ſuffered, whom thoſe Captaines of ours, doe freelie, & willingly acknowledge to haue bene both their ſuperiors, & betters. 13. 1. Reg. 19.4. Ioh. 15.20.

The fourteenth place *is the fate and deſtinie of the church.* As it neuer triumphed but vnder the croſſe: ſo hath it often-times felt the diſcommodities, which ciuill and longe peace doth bringe. The church did floriſhe more, and was more greatly encreaſed by the faithfull which were added there-vnto, in the hot and vehement tenne yeares perſecution, moued by *Dioclesian*, and *Maximian Augg.* then after-warde vnder *Conſtantine* the great, & his 14.

ſonnes, and vnder *Valens*, whenas that moſt ſacriligious, and impious hereſie of the *Arrians*, did moſt violentlie rage againſt the very bowels of the church. If any man doe looke into theſe times, hee ſhall ſee that this thinge is true. Doe not thoſe churches moſt floriſh, by reaſon of the light, and ſinceritie of doctrine, and the zeale of the faithfull; and doe not they enioy the moſt excellent teachers, and paſtors: to whom it is geuen in Chriſte his buſines, not onelie to beleeue in him, but alſo to ſuffer perſecution for his ſake? Againe, all men do ſee, that thoſe churches which do enioy ciuill peace, and earthlie cõmodities, are not occupied aboute the beating downe of Antichriſtianiſme: but about the reſiſting of peace-able men. Our time (alas for woe) bringeth out too manie *Minutij*, who if they were ſo wiſe as they ought to bee, would knowe that they are to make warre, not with *Fabius*, but with *Hanniball*; not of Carthage, but of Rome.

15. The fiftenth place is verie excellent, which is fet from the conſideration of *the workes of GOD*, which are miraculouſlie brought to paſſe amiddeſt contrarie meanes. God hath manie waies and meanes to bring thinges to paſſe, both ordinarie, and extraordinarie, yet being all good, and ſeruing to the accompliſhing of his purpoſe, and determination. It ſeemed good to him, of late yeares to ſcatter abroade certaine moſt floriſhinge Vniuerſities.

ties. Therefore wee ſee that men which did excell in witte, learning, eloquence, and experience in great matters, haue bene driuen away by certaine Drone-bees, and haue bene diſperſed as the Bees are ſcattered abroade with ſmoake. But as in times paſt, the diſperſing abroade of the faithfull, after the martyrdome of Stephen, did greatlie profit the Samaritanes, and others next adioyning vnto them, when as manie being conuerted vnto Chriſt, did caſt awaie the heatheniſh Idotrie, and Idolatrie vſed of the Samaritanes, & did ioyne them-ſelues vnto the true church: ſo I hope in the Lord Ieſus, that it ſhall come to paſſe, that thexile of theſe holie men, both younge and olde, ſhall greatlie ſerue to the ſpreading abroade of the truth, the glorie of God, and the reſtoring of the church.

Whenas in times paſt the Samaritanes were grieued at the reſtoring of Hieruſalem, and left nothinge vnaſſayed, which might make to the hinderance thereof: by the marueilous prouidence of God, their intent fell out to the contrarie: ſo that they were enforced againſt their will to further the ſame, and alſo to beare the charges thereof, at the commaundement of *Darius* the ſonne of *Hiſtaſpes*. And who is he that doth not ſee, that euen at this time, the mindes of the godlie learned are more & more inflamed with the loue of the truth, and with zeale to defend the ſame, through that outragious obſtinacie

and

and vehemencie of their aduerſaries, moſt horribly defending their aſſertions; ſo that the truth is farther broughte to the light thereby?

16. The ſixtenth place (that I maie of ſet purpoſe paſſe ouer manie other moſt comfortable places) *is the hope of the victorie, and the ioyfull ende.*

Truelie it is as certaine and ſure, that (their Sophiſtrie, and vaine-babling being refuted) the truth ſhall haue the victorie: as it is certaine that this world was created by *GOD*, and is by him preſerued. And hereupon it is that the banner of the truth is often-times diſplaied, to the great terror, and aſtoniſhment of theſe Sophiſters; but to the ioy of the godlie, which is thereby increaſed. Wee haue ſeene wyth our eyes theſe Sophiſters pleading their euill cauſe with ſuch feare, and trembling; that by the palenes of their countenaunce, the trembling of their members, their confuſed oration, they them-ſelues did bewraie their ſubtiltie, and hidden wounde of conſcience. Howe often hath this fallen out amongſt them, that they which ſuppoſe them-ſelues to be able to preſcribe lawes vnto other men, were not able to anſwere the ſpirit, and wiſedome of *GOD*, which ſpake in the mouth of godlie yonge men. The miniſterie of *Athanaſius* I confeſſe was full of calamitie and affliction: yet was the ſame moſt fruitfull to the church, and to him moſt glo-

tious

rious, euen in the midſt of his miſeries. And ſeeing that the miniſterie of our paſtors and teachers is ſuch: let vs in no caſe thinke that their labour ſhall be in vaine in the Lord. For they which do ſowe the doctrine of the truth with manie teares, ſhall in their time reape with ioy. Pſalm. 126. 5.

But I thought good (right honorable) to dedicate my Lectures vpon *Haggeus* the Prophet, vnto your noble, and moſt renowmed name, that there might ſome publike teſtimonie of my dutie, whereby I am bounde to your highnes, be extant: which I hope, and am fully perſuaded, will bee well welcome vnto youre honour, by reaſon of that confidence which I haue in your heroicall vertue. Perhaps it is not for mee to take vpon me to ſet forth your highneſſes deſertes toward the commen-wealth of learninge: for I thinke I oughte to leaue this charge to the Captaines, and gouernours of the learned. I will onlie teſtifie that which gratefulnes biddeth mee profeſſe; namelie, that manie moſt excellent writers haue come to light by meanes of the Printers, as it were begetting them againe, and your highnes his coſt and charges moſt liberallie beſtowed there-vpon: which other-wiſe wee ſhould either not haue had at all, or els wee ſhould not haue enioyed them ſo finelie, and trulie printed.

But another thing there is which moſt of all pleaſeth vs, which doe profeſſe religion; and cau-

cauſeth vs moſt of all to eſteeme highlie of your honour. Where as it behooueth princes and magiſtrates to bee mindefull of the commaundement of the Lord: *Aſcribe vnto the Lord yee mightie, aſcribe vnto the Lord glorie and ſtrength. Aſcribe vnto the Lord the honour due vnto his name, bowe your ſelues vnto the Lord in his holie ſanctuarie*:* who is he that may not worthelie reioyce, that your clemencie is indued with the true knowledge of the true God, being purged from the leauen of mans inuentions, which thinge (the more is the pittie) is at this day had in great eſtimation with ſome men? I confeſſe, that honour, dignitie, noble parentage, riches, the fauour of of mightie princes (whom to pleaſe is counted a greate praiſe;) are excellent thinges. There is alſo great accompt to bee made of the deſertes of noble men towarde the commen wealth of learning, & of their liberality towatde thoſe which are indued with vertue and true learning: who doe encounter with manie great miſeries. But the honour of true religion ought to bee preferred farre before all theſe thinges, which ſerueth greatlie both to enlarge the fame, and alſo to edification. Therefore as the good do with due reuerence reioyce, that your honour is indued with the ſpirituall, & corporall gifts both of the bodie, and of the minde; and alſo with thoſe temporall and externall goods, which are the inſtruments of manie excellent ver-

Pſal. 29. 1. 2.

tues

tues : ſo doe they likewiſe praie that Chriſt Ieſus, that king of kinges, & Lord of Lords, wil long preſerue and keepe your renowmed highnes in floriſhing eſtate, for the commen wealthes ſake : that it maie proceede to be a bountifull patron to the learned.

Let your clemencie fare well and happilie. Written at Baſill the firſt of March.

Anno Domini. 1581.

Your honours moſt bounden,

Iohn Iames Gryneus.

Certaine briefe notes vpon Haggeus, by *Iohn Iames Gryneus*.

1 Haggeus doth ſignifie in the Hebrewe tongue, Pleaſaunt and ſolemne. We may read the hiſtorie of Haggeus not onely in this booke, but alſo in Ezr. 5. ver. 1. and in Ioſephus *de antiquit. lib.* 11. *cap.* 4. and elſe where.

2 His fellowe and partner in the office of propheſying was Zacharias, with whome he beganne to propheſie in the eightenth yeare after the retourne of the people of the Iewes from Babylon, which was about the ſeconde yeare of Darius the ſonne of Hiſtaſpes, and in the yeare of the worlde *3444.* after Funcius his Chronicle, which wee doe followe: yet ſo that this may be no whit preiudiciall to the iudgement of other men.

The ſtate.

1 Foraſmuch as they are by all meanes infortunate, and ſubiect to the curſe, who onelie ſeeke thoſe thinges which are their owne, and not thoſe things which are *Gods*: Let the godly firſt of all ſeeke the kingdome of *God* and the righteouſneſſe thereof: for all theſe thinges which appertaine vnto the ſuſtentation

tion of this mortal life, shalbe added*. Here- Math.6.33.
to belong those sayinges, *Giue those thinges*
which are goddes vnto *God**. Whether ther- Mat.22.21.
fore you eate or drinke, or whatsoeuer you
do, do all to the glorie of *God*.* That saying 1.Cor.10.13.
also of the old Historiographer is wel knowē,
The things which are gods are to be prefered
before things which are mens. Certaine it is,
that all our housholde affaires, pollitike af-
faires, Schoole affaires, and all other affaires
whatsoeuer, are full of vanitie and the curse,
if any man doe goe about the same, and do
neglect the worshippe of *God*.

2 And as it becommeth vs to be carefull
for the whole Church which is the temple of
God: so it behoueth euery one of vs to haue a Eph.2.20.22.22
great care of his own edificatiō & restoring*. 1.Cor.6.19.
For we also are tēples of the Lord, & we must Rom.12.1.3.
offer our bodies a liuely sacrifice to *God*.*

3 The Iewes beeing brought backe a- The argument.
gayne from Babylon did builde their owne
houses gorgeously, and sought after their
commoditie diligently, neglecting in the
meane season the restoring of the Temple,
and the administration of the true worshippe
of *God*. But they had the worde to cloke this
their negligence withal, namely, that the time
was not as yet come wherein the Lorde
wold haue the Temple to be builded again.* Hag.1.2.
The Prophete most sharpely reprehendeth
them, and telleth them that this wicked neg-
ligence of theirs, was the fountaine from
which gods curse did flowe.

The principall pointes of doctrine which are to be obserued in both *these Chapters.*

1 God shall restore his Church that it may be safe for euer.

2 God, when the fulnes of time is come, shall be made manifest in the flesh.

3 When as the gospel shalbe preached to the Gentiles, the heauens and the earth shall bee moued.

4 Let the faithfull remember that they are Temples of God, & for this cause let them loue Christ, that by his spirite they may be more and more restored and renued.

Haggeus the Prophet.

The argument of the first *Chapter.*

The iudiciall kinde is such as is vsed in accusing of a man or in defending of him.

The deliberatiue kinde of oration, is such as is vsed to persuade a man to do a thing, or to deswade him fro doing of it.

1 *The discription of the circumstances of the time, the persons, and matters, is comprehended in the* 1. *and* 2. *verses*

2 *Hereunto is annexed an oration partly of the iudiciall kinde, and partly of the *deliberatiue kinde. For first of all the Prophet sheweth that the Iewes had greeuously offended, in that they had in al hast and with great expedition builded their owne hou-*

ses,

ſes, neglecting the reſtoring of the holy tẽple of the Lord. Secondly he ſheweth how the Lord had chaſtned thẽ. Laſtly, he exhorteth thẽ vnto the building of the Temple, adding a moſt large promiſe of the bleſſing of God, wherewith they ſhoulde be enriched, if they did their duetie as they ought: from the third verſe vntill thend of the eleuenth verſe.

3 *A laudatorie narration of the obedience of the Princes, and people of the Iewes: vnto the end of the Chapter.*

Cap. 1.

1 IN the ſecond yeere of King Darius, in the ſixt moneth, the firſt day of the moneth, was the worde of the Lord in the hand of Haggeus the prophet vnto Zerubabell ſonne of Salthiel captaine of Iehuda, and Iehoſua the ſonne of Iehoſadac the chiefe prieſt, that he ſhould ſay,

2 Thus hath the Lord God of hoſtes ſaid, in ſaying, This people hath ſaide, The time is not yet come, the time (*I ſay*) that the houſe of the Lorde ſhoulde be builded.

3 The worde of the Lord was therefore in the hand of Haggeus the prophet, that hee ſhould ſay,

4 Whether or no, o yee, is the time come that yee ſhoulde dwell in your ſieled houſes, and that this houſe ſhould lie waſt.

5 Nowe therefore the Lord of hoſtes hath

thus ſpoken, Sette your heartes vppon your wayes.

6 Yee ſhall ſowe much and bring in litle: ye ſhal eate and not be ſatiſfied: ye ſhal drinke and not bee dronken: yee ſhall cloath your ſelues and not bee warme: and hee that ſhall place himſelfe for wages, hee ſhall place himſelfe for wages *which ſhall be as if it did fall* into a bottomleſſe bagge.

7 Thus hath the Lorde of hoſtes ſpoken, Set your hartes vpon your wayes.

8 Goe vp into the mountayne, and bring thence woode, and builde my houſe, and I will be fauourable therein, and I will be glorified ſaith the Lorde.

9 Yee ſhall looke vnto much, and behold it is but a little: and ye haue brought it into the houſe: but I blowe vppon it. For what cauſe ſaith the Lorde of hoſtes? For my houſe which lyeth waſt, and yee runne euery one into his owne houſe.

10 Therefore hath the heauen ſhutte it ſelfe vpon you, that it may not giue you dew: the earth alſo hath ſhutte her ſelfe that ſhee may not giue her fruite.

11 And I haue called a drought vpon this lande, and vpon the mountaines, and vppon the wheate, and vpon the wine, and vpon the oyle, and furthermore vpon men, and vpon the cattell, and vppon all the labour of the handes.

12 And Zerubabel the ſonne of Salthiel, and

and Iehoſua the ſonne of Iehoſadac the high prieſt, and all the remnaunt of the people hearde the voice of the Lorde their God, and the wordes of Haggeus the Prophet, as the Lorde their God had ſent him, and the people did feare before the face of the Lord.

13 Therefore ſaide Haggeus the ambaſſadour of the Lorde, in the ambaſſage of the Lord, vnto the people, ſaying, I am with you ſaith the Lorde.

14 And the Lorde ſtirred vp the ſpirit of Zerubabel the ſonne of Salthiel captaine of Iehuda, and the ſpirite of Iehoſua the ſonne of Iehoſadac the high prieſt, and the ſpirite of all the reſt of the people, and they entred in, and did the worke in the houſe of the Lorde of hoſtes their God.

The argument of the ſeconde Chapter.

1 *An oracle of the great glory of the ſeconde temple wherein the Meſſias ſhoulde teach. It is contained in the 10 firſt verſes.*

2 *An other oracle conſiſting vpon a Parable, and an anſwere, where hee teacheth that the ſacrifices of the Iewes haue beene and are prophane, which were and are offred without faith. ver.* 11. 12. 13. 14. 15.

3 *The curſe which ſhall befall thoſe which onely ſeeke thoſe thinges which are their owne, and not thoſe*

thinges which are Gods. ver. 16. 17. 18.

4 *A promise that those shall bee blessed which repent. ver. 19. 20.*

5 *The last oracle of the preseruation of the Church and common wealth of the Iewes. Zerubabell being a figure of Christ, hath this excellent title giuen him, that he is a signet vpon the Lords hande.*

1 IN the fower and twentith day of the sixt moneth, in the seconde yeere of Darius.

2 *In* the seauenth moneth, in the one and twentith day of the same moneth, was the worde of the Lorde in the hande of Haggeus the prophet, saying,

3 Say nowe vnto Zerubabel the sonne of Salthiel the captaine of *Iehuda*, and vnto Iehosua the sone of Iehosadac, the high priest, and vnto the remnant of the people, saying,

4 Who is there amongst you lefte which hath seene this house in her former glory, and howe doe you see it nowe? Is it not so as if it were not in your eyes?

5 But nowe strengthen thy selfe Zerubabel saith the Lorde, strengthen thy selfe Iehosua thou sonne of Iehosadac the high priest, and strengthen thy selfe all thou the people of this lande, saith the Lord, and worke: because I am with you, saith the Lorde God of hostes.

6 *And I will doe* the worde which I couenãted with you when ye came out of Ægypt: my spirite also shall stande in the middest of you

you: feare not.

7 For thus ſaith the Lorde God of hoſtes. Yet a little and I will ſhake the heauen, and earth, and the ſea, and the drie lande.

8 And I will moue all nations, and the deſire of the Gentiles ſhall come, and I will fill this houſe with glorie, ſaith the *Lorde God* of hoſtes.

9 The ſiluer is mine, and the golde is mine, ſaith the Lorde God of hoſtes.

10 The glorie of this latter houſe ſhall be greater then the glory of the former, ſaith the Lorde God of hoſtes: and in this place will I geue peace, ſaith the Lord God of hoſtes.

11 The fower and twentith daye of the ninth moneth, in the ſeconde yeere of Darius, was the worde of the Lorde in the hande of Haggeus the prophet, ſaying,

12 Thus ſaith the Lorde of hoſtes, aſke nowe the prieſtes the lawe, ſaying,

13 If any man ſhall carrie holy fleſh in the ſkirtes of his garment, and he ſhal touch with his ſkirte bread, or pottage, or wine, or oyle, or any manner of meate, ſhall it be made holy? And the prieſtes anſwered and ſaid, No.

14 Then ſaide Haggeus, If one that is polluted becauſe of the dead carcas of a man, ſhall touch any of theſe thinges, ſhall it bee vncleane? And the prieſtes anſwered and ſaide, It ſhall be vncleane.

15 Therefore Haggai beganne to ſay thus, So is this people, and ſo is this nation before

me ſaith the Lorde, and ſo is all the worke of their handes: and whatſoeuer they offer here, it is vncleane.

16 Nowe therefore ſet your hartes I pray you, from this day and vpwarde, before the workemen did lay one ſtone vpon another in the temple of the Lorde.

17 Before they were *in that worke, the huſbandman* did come vnto an heape of twentie *buſhels*, and it was ten *buſhels*: when the dreſſer of the vineyard came vnto the winepreſſe, that hee might drawe out *fiftie hogsheades of* wine out of the wine-preſſe, there was but twentie.

18 I haue ſmitten you with drought, and meldewe, and with haile all the workes of your handes, and yee did not *turne* vnto mee ſaith the Lorde.

19 Set nowe your heartes from this daye, and vpwarde, *I ſay* from the fower aud twentith day of the ninth moneth, that is, frō the day wherein the foundaiion of the temple of the Lord was laid, ſet your heart.

20 *Is* there as yet ſeede in the barne? Furthermore the vine, and figgetree, and pomgranate, and the olyue tree hath not as yet brought foorth fruite: *I* will bleſſe you from this daye.

21 And the Worde of the Lorde was vnto Haggai the ſeconde time, in the fower and twentith day of the ſame moneth, that hee ſhould ſay,

22 Speake

22 Speake vnto Zerubabel the captayne of *Iehuda*, ſaying, I am about to ſhake the heauen and earth.

23 And I will ouerthrowe the throne of kingdomes, and I will deſtroye the ſtrength of the kingdomes of the heathen, and I will ouerthrowe their chariots, and thoſe which ride in them, and the horſes, and they which ſhall ride vppon them ſhall come downe, euery one with the ſworde of his fellow.

24 In that day ſaith the Lorde of hoſtes, will I take vp thee Zerubabel, thou ſonne of *Sealthiel*, my ſeruaunt, ſaith the Lorde, and I will ſet thee as my ſignet: becauſe I haue choſen thee ſaith the Lorde God of hoſtes.

The ende of the propheſie of Haggeus.

THE LECTVRES OF Iohn Iames Gryneus vpon the *booke of Haggeus the Prophet.*

1. *Lect.* 19. *Oct.* 1579

BEcause in the notes vpō Haggeus, wee haue touched those things which were to bee spoken of his booke in stede of a preface: it seemeth good to mée in this first lecture, first of all to speake in generall of the Prophets, that we may know what we ought to thinke generally concerning them, and what accompt wée ought to make of them. Secondly, if time permit, I will speake by name of Haggeus, and of his authoritie. Lastly, I wil briefly note to you the causes for which I tooke in hande the interpretation of the same Prophet.

A methode concerning the Prophets, according to certaine places of inuention.

Notation.

1 The selfe same men were called in times past both Seers and Prophets. In times past in Israel euery one said on this wise, when he went to aske an answere of God, Come let vs goe vnto the Seer: because he which is called a Prophet at this day, was in times past called a Seer.

They were called Seers in respect of ỹ cause, and

and also of the effect. I call the vision shewed vnto them by the Lorde, the cause, which did instruct the Prophets in great matters. The heauens were opened, and I sawe the visions of God*. But Daniel vnderstoode all the vision, and the dreames. I call the light of the minde, and the excellent knowledge of the oracles of God, the Effect, wherein the Prophets did excell all other men.

Paul calleth it Reuelation by the general name.

Ezech.1.1. Dan.1.17.

And it seemeth they were called Prophets for this cause, because they were interpreters of the will of God, according to the commaundement of God, which Paul calleth Interpretation*. Aaron thy brother shall be thy Prophet, that is, thine interpreter*. Wee reade that some men haue attained vnto this gift by vse, as Iesaias: and that other some receyued the same at the handes of God: forasmuch as they were called vnto the office of prophesying farre contrarie to their expectation, as Ieremie*, and Amos*.

1.Cor.14.

Exo.7.1.

Ier.1.6.7.

Amos.7.14.15.

This worde Prophet is not affirmed of diuers sortes of men in one and the same respect, in the holy Scriptures. For it is attributed vnto the heathenish Poetes improperly. A certaine man of them, being their own Prophet, said, the Cretians are alwayes lyers, euill beastes, slowe bellies*.

The diuers significations of this word Prophet.

Tit.1.12.

2 Secondly this worde Prophet is affirmed of the false Prophets Equiuocè. The Prophet which teacheth lies hee is the taile*. The Priest and the Prophet haue erred because of

Which is when diuers thinges are called by one name.

Isa.9.15. Is.28.7.

stronge drinke, they are swallowed vppe because of wine, they haue gone astray through drinke, they haue erred in the vision, they haue stumbled in iudgement.

3 Thirdly this worde (Prophete) is taken by transsumption, somtimes for the doctrine of the Prophets, somtimes for their bookes. Think not that I am come to destroye the lawe or the Prophets *, that is, their doctrine. It is written in the Prophets: And they shall bee all taught of God*.

Mat. 5. 17.

Iohn. 6. 45

4 Fourthly, it is taken properly, as in these sayinges: Wee see not our signes, neither is their a prophet any more, neither is there with vs any that vnderstandeth any more*. And againe, I haue made thee the prophet of the Gentiles*.

Psal. 74. 9.

Ier. 1. 5.

5 Fiftly according to the most principall signification Christ is saide to bee that Prophet, which should come. I thought good to note thus much concerning the diuers significations of the worde.

Iohn. 1. 4. Deut. 18.

3. Genus.

Euerie Prophete is the seruaunt of God, but not on the contrary. Synce the day that your fathers went out of the lande of Egypt, vntill this daye, haue I sent vnto you all my seruauntes the Prophets, rising day by daye, early in the morning, and sending them.

Ob. Your sõnes & your daughters shal prophesie*. Therefore all the seruauntes of God are Prophets.

Ioel. 2. 28.

An. I answere that there is a fallacie, which is called

called * Fallacia Æquiuocationis, in this word Propheſie, becauſe in the ſaying of Ioel it is taken generally for the general confeſſion of thoſe which doe with the heart beléeue vnto righteouſneſſe. But we doe nowe ſpeake of the degrée of that good order and diſcipline which God hath appointed in his Church, namely of the prophetical office in ſpeciall. * Which is when a worde hath diuers ſignifications.

All the Prophets were not of one ſorte. It ſeemeth there were fower ſortes of Prophets, whereof the laſt is as yet vſed, ſeeing that the Church militant cannot be without the ſame. 4. kindes.

1 The firſt was of thoſe, which when they did execute ſome ordinarie function in the church, were raiſed vp extraordinarilie by God to purge the celeſtiall doctrine.

2 The ſeconde was of thoſe who did both fore-tell things to come, and alſo did peculiarlie applie the Scriptures vnto certaine particuler cauſes, places, and times: being enforced thereunto by the holie ſpirite.

3 The third was of thoſe to whom it was geuen to expounde the ſcriptures, yet being indued with a certaine power, and peculiar gift of vnder-ſtanding, whereby Paul doth diſtinguiſh them from the Doctors.

4 The fourth is of thoſe who being lawfullie called of the Church, doe expounde the Scriptures according to the proportion of faith, and they are called Doctors.

Theſe foure orders are dyſtinguiſhed one from another, according to the forme of doctrin,

and

and calling. Furthermore, the Prophets of the olde-testament, are called olde,* Luke 9. and the Former, Za. 7. to distinguish them from the Prophets of the newe Testament.

V. Difference. None is a Prophet saue hee whom God hath called, that beinge inspired with the spirit of Christ, hee may either fore-tell certaine things to come: or truely interprete the oracles of God. Therefore it is laide to the charge of the false Prophets, as a great fault, that they being not Hie. 23. 21. called did teach. I haue not sent those Prophets, and yet they did runne: I haue not spoken vnto them, and they did propheſie. And if they had stande in my secret place, & had made this people to heare my wordes. &c.

VI. Properties. It is proper to the true Prophets to speake in the spirit, concerning those thinges which Num. 12. 6. God hath shewed them. If there shalbe a Prophet among you, I the Lord will appeare vnto him in a vision, in a dreame will I speake with him*.

Dauid by the spirit calleth him Lorde.* Propheſying was not brought in times past by the will of man, but the holie men of God being mooued with the holie ghoste, did speake.

VII. Adiunct. The Prophets were witnesses of Christe *. And vnto this man do all the Prophets beare witnes, that euerie one which shall beleeue in Act. 10. 43. him, shall receiue remission of sinnes, through his name.

There

There were also certaine of the Prophets of the olde Testament, which did gouerne certaine ciuill counsells, as wee maie see in the histories of Hieremie, and of the Prophet Daniell.

God raiseth vp the Prophets. Hee hath geuen some to bee Apostles, and some Prophets. *&c. VIII. The principall cause.

Lect. 2. Oct. 20.

The Prophets did declare ỳ saluation whereof Christ is the author. Of the which saluation the Prophets haue inquired, & searched; which haue fore-tolde that grace which should come vpon you: searching when, or what time, the spirit which testified before of Christ, which was in them, should declare those suffrings that should come vnto Christ, and the glorie that should followe. IX. The principall end whereunto the prophets were ordayned.

CERTAINE SAYINGS of *Chrysostome* concerning the *Prophets*.

1. The Prophets did see with the eyes of their minde, thinges to come *.

2. The mouthes of the Prophets are the mouth of God. Therefore doe they repeate this, *Thus sayth the Lord.*

3. The silence of the Prophets is a signe of Gods anger. Pro. 29. 18. When there is no vision, the people are scattered abroade.

4. The Prophets haue spoken, haue written, and prefigured things to come.

Of Haggeus.

FOr-asmuch as I hope I haue faithfullie set downe in my notes, those things which were to bee spoken concerning the doctrine, & personne of our prophet: I will in this place speake some-what of his authoritie, that it may euidentlie appeare that wee ought to accompt the same holie.

1 The holie history doth plainelie declare and affirme, that Haggeus, and Zacharias, were raised vp of God to bee Prophets. Therefore may wee in no case doubt of their credit and authoritie. And Haggeus the prophet, and Zacharias the sonne of Iddo did prophesie, which were prophets to the Iewes, & Hierusalem, in the name of the God of Israell vpon them*. Ez. 5.1.

2 The Apostles doe alledge the authoritie and testimonies of the Canonicall bookes onlie. And Paul* speaking of the maiestie of the gospell, where-with the whole worlde was shaken, bringeth in the testimonie of Haggeus, as being most sure, and with-out all exception. Heb. 12.26.

3 Also the consent and agreemẽt of the Canonicall bookes, with the history, and doctrine of the prophets, and apostles, maketh them worthie of credit and commendation. But wonderfull is the agreement of Haggeus with the auncient holie history of the estate of the people of the Iewes, after their retourne from *Babylon*. And more-ouer, Haggeus doth deliuer the

the ſame doctrine, which the reſt of the prophets did teach. Therefore it is méete that we be fullie perſuaded of his authoritie, & of the certaintie of his doctrine.

¶ THE CAVSE OF THE taking in hand of the expoſition *of Haggeus.*

A rule.

MOſt certaine it is, that the beſt kinde of life is prescribed vnto vs in theſe ſayinges of the ſonne of God, our Lord Jeſus Chriſt: Firſt ſeeke the kingdome of GOD, and the righteouſnes thereof, and all theſe thinges (which appertaine vnto the ſuſtentation of the mortall life) ſhall be added vnto you*. Mat. 6.32.

And again, Geue vnto God the things which are gods*. For therefore are men created, and by Chriſt redéemed, that they maie acknowe- Mat.22.21.

A reaſon.

ledge God, and worſhip him by faith. For whether we liue, we liue vnto the Lord* &c. Rom.14.8.

And it becommeth vs to imitate Chriſt in this point, who gaue vnto his parents this anſwere: Example.

Did you not know that it behooueth mee to be occupied in my fathers buſines*?

Generall experience.

For the generall experience of all times teacheth vs thus much, that Churches, Commonwealthes, Domeſticall affaires, the ſtuddies of learning, and all affaires both priuate, and publike, are vnfruitefull: if they be not lightned by the faith of Chriſt, and if the worſhip which is due vnto God bée either altogether omitted, or elſ

The inuersion of the order which GOD hath appointed.

els bee geuen him onelie for fashions sake. For that good order which God hath appointed, is ouer-throwen, when earthlie things are preferred before heauenlie things, according to that exprobration of Horace, *O Citizens, Citizens, money is first to bee sought for, and vertue is to bee sought for after money.* Hereof doth Haggeus set before vs a most lamentable example in this history of the people of the Iewes, where-in hee sheweth, that they were subiect to the curse of God, because that neglecting the Temple, and seruice of GOD, they had built vp their owne houses: and because they had most carefullie sought after their owne commoditie: omitting both the reasonable, and also ceremoniall seruice of God.

An old example.

And that I maie speake of our selues: whilest that in the studdie of Diuinitie, omitting the practise thereof, which cõsisteth in the exercise of true godlines, & repentaunce, we follow the speculation, & do become rather better learned, then better lyued, preferring knowledge before conscience: wee doe first of all seperate those things which God hath coupled together: secondelie, for the most parte it fareth with vs according to the saying of Agatho: *That thing which is vnnecessarie, that doe wee, as if it were necessarie: and that which is necessarie doe wee omit, as if it were vnnecessarie.* What then remaineth for vs to do (my brethren) but to chaunge our mindes, and purpose, for the better: to followe the counsell of Haggeus, and to bee busied not so much about

our

our owne priuate houses, aboute the Temple of the Lord: that is, giuing faithfully vnto God those thinges which are his, that wee may at length be made partakers of his blessing. But wee shall speake of all these thinges in the discourse which followeth.

Cap. 1. Ver. 1.

THe Prophet beginneth his booke with an historicall description of the circumstances, that hee may teach, when, who, and in whose name, vnder whose conducte, and finally vnto whome hee spake. The same order will wee obserue in our exposition. 3. Lect.

In the seconde yeere of Darius the King, in the sixt moneth, the first day of the moneth. That is, in the yeere after the creation of world 3444. the first day of September: whenas in the yeere next going before, Darius the sonne of Histaspes beganne to raigne ouer the Persians. The time who,

Darius the sonne of Histaspes succeeded Cambyses, being elected by the Princes of the Persians, as Herodotus doeth testifie in his Thalia.

Plato in his third booke of lawes, praysing Darius, saith: That kingdōe which in the time of Cambyses the king was decayed, was in the time of King Darius his raigne almost restored againe. Furthermore he denyeth that

Darius was dayntily brought vppe of a childe. Also hee affirmeth that the kingdome was by him deuided into seauen partes. Moreouer hee saith that hee brought in equalitie: and that by his princely liberalitie and magnificence he wonne vnto himselfe the minds of the Persians. Yet doth hee greatly blame him for this, that he did not prouide that Xerxes his sonne might be instructed in that princely discipline of his, testifying, that vnto him it might bee saide, O Darius howe is it that thou hast not learned to bee wise by Cyrus his harmes, for thou hast trained vp Xerxes in the same maners, in the which Cyrus trained vp Cambyses.

Positions

1 Let such superstition be farre from the holy historie, which will not permitte vs to vse the names of Heathen kinges when neede doth require. Wee must take heede that we doe not offende either in excesse or defecte, that is, that we doe neither so much mixe prophane thinges with holy thinges, that the holy thinges doe thereby ware base, and be thereby obscured: neither that we do therefore contemne those things which are well saide, because they did proceede from men which were destitute of the principal light, which is Christ.

2 Moreouer wee haue neede diligently to marke the times and seasons, for euery thing hath his time *. And that saying of Plato is well knowen, Many things are giuen in time, to those, which vse our trade of life.

Eccl. 3.

2 The

2. The person sent of the ambassage.

The person which was sent of the ambassage was Haggeus the Prophet, who in this full same Chapter verse 13. is called the ambassadour of the Lorde: concerning which matter wee have spoken somewhat before, & more will speake in his place.

The holy Prophets did their message unto men in the name of God, whence wee doe gather, first, that their authoritie is holy. He that heareth you, heareth me. Luk. 10.6. Secondly, that the Apostles are partners and fellowes in office with the Prophets. Therefore wee are the ambassadors of Christ. Thirdly, that wee ought to make great accompt of the faithfull ministers of the Church, seeing that they are together both Gods fellowe labourers, and also the successours of the Prophets and Apostles. And fourthly that they must be watchfull, that their diligence and faithfulnes in their office, may be answerable to the dignitie of their function.

A position.

2. Cor. 5.20.

In whose name Haggeus was to Prophesie.

WE may gather by these wordes, The worde of the Lorde was in the hande of Haggeus, in whose name the Prophet was to prophesie. Which importe thus much as if hee should have saide, Haggai beganne to prophesie in the

name of the God of Israel.

Therefore the holy spirite doth testifie, that Haggeus was both called of the Lorde, vnto the 1.Esr.5.1. function of prophesying: and also that hee preached the worde of the Lorde, and not his owne worde, neither any inuention proceeding from other mens braines.

A position. 1 It is onely in the hande of the Lorde to make men to bee able ministers of both testaments. Not that wee are sufficient of our selues to thinke any thing, as of our selues: but what wee are it commeth of God: who hath also made vs to be able ministers of the new Testament, not of the letter, but of the spirit*. Let those which are students of Di- 2.Cor.3.5. uinity throughly pondering this in their minds, pray daylie in faith, Lorde Iesus Christe leade mee by thy holy spirite into all trueth, graunt that I may profit in learning and innocencie of life: that if thou shalt at any time hereafter call me to be a teacher in thy Church, I may serue to the sanctifying of thy holy name, and the restoring of the saints, with great faithfulnes and watchfulnesse.

2 Secondly, it is the parte and duetie of the ministers and messengers of the Lorde, not to tell olde wyues fables, but to preach the word of God, according to the saying of Christ. Teach them to obserue all thinges which I haue Mat.28.20. commaunded you*. And agayne, Goe your way, preach, saying: The kingdome of hea- Math.10.7. uen draweth neere*.

3 Third-

3 Thirdly those fantasticall fellowes are not to bee heard, which cunning in their owne name, doe prophesie according to their owne heartes. That Prophet which shall deale proudly, that hee may speake a worde in my name, which I haue not commaunded him to speake, and hee which shall speake in the name of straunge Gods, that Prophet shall die the death*. Afterwarde hee addeth a rule whereby wee may knowe the false Prophetes, which shall bee most excellentlie set forth by the example of the fower hundreth false Prophets which promised to Ahab the victorie ouer the Syrians, of whome hee was then conquered and slayne. Deut. 18.20. 1.Reg.22.

Ob. But that came not to passe which Ionas had foretold as touching the destruction of the Niniuites, shall hee therefore be accompted in the number of the false Prophets?

An. I answere, that the threatning of Ionas had the condition of repentaunce annexed thereunto, which beeing fulfilled, wee see that there fell out nothing contrarie to the threatening. There is therefore in this argument a fallacy, forasmuch as that which was spoken conditionally, is here taken as if it had beene spoken simplie. But all the godly do knowe what place Ionas is worthie to haue amongest the Prophetes of the Lorde, so that there is no cause why wee should goe about to finde a fault, where there is none to be found.

4. To whome the Prophet Haggeus was sent.

HE was sent vnto Zerubabel the sonne of Salthiel, the captaine of the Iewes: and vnto Iehosua the sonne of Iehosadack, the high Priest.

4. Lect. 23 oct. 1579.

We haue noted in this place two thinges. First, a personal description of two most notable men, namely Zerubabel, and Iosua: and secondly the counsell of the holy Ghost, which admonisheth vs of weightie matters.

Of Zerubabel.

1 This worde Zerubabel doth signifie (void of confusion) as certayne doe affirme. Philo doth saye that hee was also called Barachias.

A position. Forasmuch as thinges are signified by names, it becommeth vs to be delighted in the most excellent names. And such are those which doe resemble godlinesse, and doe pricke men forwarde earnestly to followe the same.

His father. 2 Zerubabel had for his father, Salthiel, which issued out of the most noble stocke of Dauid the King.

A position concerning Nobilitie.

It is only liberty with God not to serue sinne: and it is onely nobilitie with God to excell in vertues *. Hier. ad Celantiam.

His office. 3 The office of Zerubabel was this, he was the

the captaine of the Iewes, who was also borne in the yeere of the worlde. 3410. When he was but fourteene yeare olde, he brought a part of the Iewes backe from Babylon vnto Hierusalem. He executed the office of a Captaine 58. yeeres. He began to vse the ministerie of Haggeus the Prophet when hee was 30. yeeres of age.

The multitude haue néede to haue a captaine, which will bée peaceable and prudent: that hee may keepe those which are vnder him knit together with the bonde of friendship, and that he may be carefull ouer them. A position

Plato lib. 1. de leg.

Of Iosua the high Priest.

THis word Iehosua doth signifie a Sauiour, or Deliuerer. Math. 1. 21. His name.

When the ministers are ioyned with Christ, they are saide to saue themselues and others also. But when they are compared vnto him, they are found to be nothing. A position

1. Tim. 4. 16.

1. Cor. 3. 7.

2 His fathers name was Iehosadac. A most excellent name, forasmuch as it doth signifie the Righteousnes of the Lorde. His father.

Euen the princely Priesthode of God, doeth acknowledge no other cause of their saluation, saue onely the righteousnes of God. A position

3 Hée was the high priest of the Iewes. Hée begonne to execute the office of the Priesthood in the yeere of the worlde, 3428. and hee was thiefe His office.

Priest 36. yeeres. Then being sent of a long ambassage vnto Darius the king of the Persians and sonne of Histaspes, he continued therein eight yeeres, which being ended, hee became high priest againe for the space of twentie yeeres.

A position. 1 Those which serued in the Priestes office, and which doe nowe serue in the ministerie, they doe not serue themselues onely, but the Church.

2 The Priestes of the Iewes did take vpon them certayne ciuill offices: but the ministers of the Church must onely bee occupied about the administration of the worde, and Sacraments.

Of the drift and purpose of the *holy Ghost.*

TO thende wee may shewe the drifte and meaning of the holy Ghost, we will first of all reduce the argument vnto certayne positions: then secondly we will handle in fewe words a briefe introduction concerning Christ Iesus.

A position. 1 First, God is the onely reformer of those misorders which are in the Church and common wealth.

Which thing is proued, first by example. The worde of the Lorde was by the hand of Haggeus ver. 1. Whence we gather that this reformation of misorders was taken in hande, God being the author thereof.

Example.

Secondly

2 Secondly it is proued by reason, for God is not the author of misorder but of order and decencie, seeing that hee is both most wise and most good. Let those therefore especially respect God and not man, who are desirous (all misorder being quite taken away) to haue that good order which GOD hath appointed, to bee put in place thereof, that is, which are desyrous to prouide for the profit and tranquillitie of all estates.

And here God bringeth to passe this reformation by the meanes of others for the most parte, vsing the ministerie of the Prophets and other fellowe labourers. 2. Position.

This is proued by authoritie. The Lord doth nothing vnlesse hee shall reueale his secrete intent vnto his seruantes the Prophets. If the lyon roare who shall not be affraide? The most mightie God hath spoken, who shal not prophesie? Amos. 3.7.8. 1. Authoritie.

Secondly it is proued by example. The Lord made knowen his will concerning the building of the Temple, by the hande of Haggeus the prophet. &c. 2.

God beginneth first to worke this reformation in the heads, that he may afterward reforme the members. 3. Position.

1 For as the beginning of mouing proceedeth from the head: so the health, vertue, and integritie of the superiours, are not only an example vnto the inferiours, but they are also a great commoditie, and help vnto them. Reasons.

2 Fur-

2 Furthermore, such is the mutuall agreemẽt of the head and the members, that whenas the head aketh, all the rest of the members are out of frame: when it aketh not, all the other members are in better case. For the head is not onely the place of vnderstanding, reasoning, and of memory: but also the shop of all the senses, both internall, and externall. In like sorte ought those to excell in the giftes of the minde, which are gouernours in the Church, and common-wealth.

4. Position. Whyles God doth worke this reformation, he doth not seperate those orders which are straitely linked together. I call the ecclesiasticall function, and the ciuill function, the orders which are linked together: the seminarie whereof is the good discipline kept in priuate houses. God did adioyne vnto Moses, Aaron, to bee vnto him a helper, whenas the people of Israell was to bee brought out of Egypt. Such fellowes in office were Zerubabel and Iehosua, of whom our prophet doth here make mention.

5. Position. God will haue the ciuill Magistrate to doe that which appertaineth vnto his office, and him which beareth an office in the Church, to do that which belongeth vnto his office, so that either of them must doe that which is for him to doe. The Syllogisme framed concerning the distributiue iustice is well worth the remembring.

Ma. It is certayne that wee haue no lesse neede of the thinges them-selues for life, then of the degrees and offices which serue for the lawfull

full ordering thereof.

Mi. But wee haue neede of such things as doe appertaine vnto the sustentation of the life, wee haue neede to be instructed concerning God, and wee haue neede to be gouerned. Con. Therefore the domesticall order, the ecclesiasticall order, and ciuill order, are very necessary: and least there should be a certaine barbarous confusion, euery man must doe that only which vnto his function appertaineth.

Yet so that they doe alwaies remember that they do worke together. For like as all the powers which are in man do agree together to work his safety: so it becommeth all estates of Gods people to agree together, that there be no dissention in the fellowship of the saintes. 6. Position.

And God will haue them to geue place to mutuall exhortation, least anie should ware sluggish, being discouraged with the tediousnes of troubles, and vexations: like as Zerubabell the captaine, and Iehosua the priest, were not discontented with those admonitions which were geuen them by the prophets. 7. Position.

¶ An introduction.

OVr Lord Iesus Christ is in deede to be compared with all other. For he is both the author of life, and also an high priest after the order of Melchisadech: alwaies liuing, that he may make intercession for vs. Zerubabell, and Iehosua, were Types and figures of him.

For

For as they brought backe the Iewes into their countrey: so doth he bring vs into the celestial countrey. But wee shall speake els where more at large of this matter.

5. Lect. Nouem. 2. 1579.

Verse. 2.

THus saith the Lord God of hosts: saying, this people hath said, The time is not yet come, the time (*Isay*) that the house of the Lord should be builded.

Although this be but a very short oration, yet is it so full of matter, that it is a most excellent example of the common prouerbe, There is a grace adioyned vnto small thinges. There is in the writinges of the prophets, a peculiar and an holie kinde of breuitye, concerninge which Gregorie Nazianzene saith finely in a certaine epistle. *That is not breuitie which is thought to bee breuitie: namelye, to write fewe syllables: but to comprehend manie thinges in a fewe syllables.*

But likeas when we behold a precious-stone, we vse to inquire of the place whence it came, of the colour and price thereof: so in this briefe oration let vs consider these eight pointes in order, both for teaching, and also for learnings sake.

1. What kinde of cause beareth the greatest sway herein.
2. In whose name it was made.
3. Vnto whom it was chiefly directed.

4. What

4. Who was the Witnes, and Procurator which made the same.
5. Of what maner speach it consisteth.
6. What is the state thereof.
7. Concerning what things it was made.
8. What is the ende, and vse of this whole oration.

1. Of the kinde of cause.

THose orations doe appertaine vnto the iudiciall kinde of cause, wherein are reprehended the vnrighteousnes and vngodlines of men, and also both their publike and priuate faultes. And in this speach, though it bee but short, is the people of the Iewes most sharplie reprehended, both because they onelie sought after those things which doe appertaine vnto this life, and also because they had no regarde of the heauenlie treasures, and of the true worship of God.

It is greatlie to be feared, that that complaint which the prophet here maketh of the people of the Iewes, may be truely made of the greatest parte of men. The matter it selfe doth testifie, that the prophesie of Christe Iesus our Lord is fulfilled in our age: As were the daies of Noah, so shall also the comming of the sonne of man bee. For as in the daies which were before the floode, they eate, they dranke, they maried wiues, and were geuen in mariage, Mat. 24. 37. 38. 39.

vntill

vntill that daie, wherein Noah entred into the Arke: neither knewe they the floode, vntill it came and tooke them all awaie: so shall the comming of the sonne of man bee.

2. In whose name this oration was made.

These thinges were published in the name of the Lord of hostes.

Wee haue spoken at large elswhere of this Iehouah. woord *Iehouah. Therefore wee will in this place only speake a woorde or two by way of distinction for the yonger sorts sake.

1. The woord Iehouah doth properlie betoken Exod. 3. 14. the eternall essence*. Yet such an essence as
2. proceedeth not from any other: from which proceede all thinges, and which ruleth all thinges.
3. Therefore it agreeth vnto no creature, no not vnto the humane nature, which is in Christe.
4. And it is vsed, likeas also this woorde Lorde, sometimes essentially, sometime personallie.
5. Neither is it restrayned vnto the person of the father onely.
6. In a diuerse respect Iehouah, or the Lord, is, & is not the father of the Woord. He is in respect of his person: hee is not in respect of his essence. For the Woord is called, and is the sonne of the father, not of the essence.

1. But let vs come vnto the matter it selfe. If at any time God himselfe be said to reprehend the woorkes of men, let vs call to minde these most

weigh-

weightie Aphorismes. First, concerninge the presence of God. The Lorde looketh downe from heauen, he beholdeth all the sonnes of men *. GOD is a beholder, who inquireth most diligentlie after the life, and workes of men *. Pſalm.132.13. Gen.11.& 18.

Secondly, concerning the iudgement of God. The Lord doth iudge the people *. And although hee doe sometimes deferre his iudgements, neuertheleſſe hee doth execute the same in their time. The heathen men also learned this by experience, wherupon this prouerbe did rise: *The Gods haue wotten feete.* 2. Pſalm.7.9.

Thirdlie, concerning the wrath of God. The wrath of God is reuealed from heauē against all vngodlines, and vnrighteousnes of men, which with-holde the truth in vnrighteousnes *? Publike punishmēts, as plague, famine, warre, are testimonyes of Gods wrath against the sinnes of men. In like sorte priuate euils, as blindnes of heart, a reprobate minde, cōtempt, and despising of the truth, labour spent in vayne in studdy, & in other businesses. These and such like testimonies of Gods curse, are like sermons which the Lord maketh from heauen vnto vs, that hee may bring vs vnto the knowledge, and feeling of our sinnes. God graunt that wee beholding the woorkes of the Lorde, may not bee swallowed vp with sorrow, but that feeling the hand of the Lorde, wee may humble our selues vnder his mightie hand, and bring forth fruites worthie of repentance: so that those suffringes which are vnto vs nothing pleasaunt, may bee 3. Rom.1.18.

made

made vnto vs wholesome instructions, according to the saying: Before I was humbled I did goe astraie: but now I doe keepe thy commaundements. * Psal. 119.

6. Lect. Nouem. 3.

3. Vnto whom the oration in this verse was chiefly directed.

Apostrophe.

IT is without all doubt that these woords were spoken vnto Zerubabel the Captaine, and Iosua the high Priest, who were then chiefe rulers amongst the people of the Iewes. For wee may gather so much, both out of the verse going before, and also out of the thinge it selfe.

A position

That there may reformation of enormities bee had, the Magistrates, and Pastours of the Church, are to bee called vnto the consideration thereof.

Reason.

1 First, because it is much auaileable vnto the Church, and Common-wealth, that the magistrates shoulde neither bee ignoraunt of the enormities which doe raigne therein, neither should they winke at the same.

2 Secondly, it becommeth these two orders and degrees to consent together, so that Moses and Aaron may help one another for the Common-wealths sake.

3 Thirdly, it is certaine that God woorking by meanes, doth vse these fellowe labourers, to the roting out of euill, and planting of good.

2 But

4. But what witnes, or procurator, *did the Lord vse in this action?*

HEe vsed Haggeus, who also for the testifying of that matter, said not, Thus saith Haggeus: but, Thus saith the Lord God of hostes. A position.

1 No man taketh to him-selfe honour, vnles hee bee called of God, as was Aaron. Heb. 4. 4. Of calling.

2 A man can receiue nothing vnles it shalbe giuen him from heauen. * Ioh. 3. 27. Of the giftes and dignitie of euery man. 2. Pet. 1. 21. 1. Thess. 2. 13.

3 Forasmuch as the holie men of God did speake as they were mooued by the holie ghost *: wee ought to receiue their wordes as the wordes of God: and not of men.

4 It is modestie, and truth, becomming the seruauntes of God, to acknowledge to haue receiued the oracles of the holy ghost, onely at the handes of God.

5. What maner of speeche *hee vsed.*

THe Prophet vseth a counterfaytinge of the speech of the people, that hee might amplifie the vnworthines of the matter. As if hee

ſhoulde haue ſaide. This vnthankefull people haue this alwayes in their mouth: The time is not yet come that the Temple of the Lord ſhoulde bee builded. But it appeereth that they care eſpeciallie for their owne houſes, and their owne commodities.

Ezech.18.32. In like ſorte it is ſaid in Ezechiel *. What meane you that you ſpeake this Parable parabolicallie, vpon the lande of Iſrael? The Fathers haue eaten ſower grapes, the Childrens teeth are ſet on edge. &c.

A poſition. 1 Wee muſt beware of thoſe words which ſmell of incredulitie.

2 And it is a token of incredulity, for men to preſcribe a time at their owne pleaſure, for theſe things which ought at all times to be done to the glorie of God.

3 If wee muſt giue an accompt of euerie idle word, much more of that which is blaſphemouſly ſpoken againſt God.

Wee knowe the olde ſayinge, GOD is blaſphemed by that wiſedome which hee abhorreth. And hee is blaſphemed, whenas words, and ſpeeches are ſpread abroade, which are repugnaunt vnto his will. The ſaying of Plato in his ſecond Booke de Repub. is worthy to bee remembred. It appeereth that God is vnto no man the cauſe of euill, being him-ſelfe good, and by all meanes reſiſting euill: neither doth it become anie man to ſaie ſo in his Cittie, if hee will bee gouerned with good lawes, neither ought anie man

man to heare anie either younge, or olde telling fables, either with measure or without measure, if hee neither speake such honest things as are to bee spoken, neither such thinges as are profitable for vs, either such thinges as doe not hange well together. And Plato addeth afterwardes two Lawes: The first whereof is this, that God is the cause of good thinges: the seconde, that God is not a deceiuer. &c.

These thinges doe I speake, that the younger sorte may vnderstand with what reuerence, and howe religiously the sounder sorte of the Ethnickes did iudge it became them both to thinke, and speake of God. Howe reuerentlie ought wee to speake of his essence, his will, his iudgement: which haue receiued the gift of the holy ghost:

4 It is so farre off that GOD doth take in good parte reprochfull woordes vttered against him: that hee will not haue vs to vtter the same against our brethren. Thou sufferest thy mouth to speake euill, & thy tongue worketh deceit. Moreouer, thou speakest against thy brother, thou slaundrest thyne owne mothers sonne. These things hast thou done, and I held my tongue, thou thoughtest that I am like vnto thee: but I will reprooue thee, and set thy sinnes in order before thee. Psal. 50.16.20.

Lect. 7.

7. Lect. Nouemb. 4.

6. *The state of the oration.*

The state of this oration is iudiciall. For the question is whether it stode with equity, and pietie, that the people of the Iewes did so longe deferre the restoringe of the Temple or no:

Haggeus hauing confuted the reason which the Iewes broughte in defence of their negligence: doth teach that it did neither stand with equity, neither yet with piety, ỹ they did so longe deferre the restoring of the temple.

This was the argument which the Iewes did vse. There is a time to plucke downe, and there is a time to builde vp. Eccle. 3. 3. But the time is not yet come, that the house of the Lord should bee builded: therefore are not wee to be reprooued for our slacknes in building the house of the Lord.

7. Concerning what things this *oration was chiefly made.*

That it may appeere what greate mischiefe was packed in this thinge, let vs see what things the prophet doth chiefelie intreate of in this

this oration. And wee will follow the course of the cõmon places of the state iurediciall, as Lawe, Custome, Nature, Equitie, Couenant.

1 The will of GOD is the highest and most iust lawe. But GOD woulde haue his Temple restored: and for this cause had hée rayled vp Haggeus, and Zacharias the prophetes, that they might bee Witnesses and Paraldes to proclaime his will openly. Lawe.

2 That which was appointed and assigned by God to the religious custome of the Church of Israell, could not bee neglected without committinge of a most haynous offence. But the Temple of Hierusalem was in times past builded to that intent, that the Israelites shoulde there méete together thrise euery yeere, and shoulde doe holy worship therein. For as yet the time was not come whereof Christ spake, Iohn, 4. 21. The houre commeth whenas yee shall neither in this mountaine, neither at Hierusalem, worship the father. Custome.

3 What sway Nature ought to beare in this case, wée may sée euen by these disputations of Plato, wherein hée teacheth in what place Temples are to bée builded. And he forbiddeth to bring the weapons which are taken from the enimies into the Temples. And although GOD doth not dwell in Temples made with handes, yet woulde hée haue the Leuiticall, and Ceremoniall worship which was a parte of the Discipline of the lawe, to Nature.

bee done orderlie, and decentlie in the Temple at Hierusalem. Of the Tabernacle of the Couenaunt it is saide. And they shall make mee a Tabernacle, that I maie dwell in the middest of them.

Exo.25.8.

Equitie.

4 Furthermore, equitie it selfe doth teach vs, that wee oughte as well to appointe a place, a time, and other necessaries, for the holie publike administration: as for our owne business, labour, rest, foode, and ryches. Therefore as wee are woonte to saye: A friendes house is the best house: So let vs saye with Dauid, I was glad for them which sayd to mee: wee will goe into the house of the *Lord*.

Psalm.122.1.

Couenaunt.

5 More-ouer, the Couenaunt which God had made with the Israelites did import thus much, that they should both goe vnto the Temple at the appointed seasons: and also, that euen when they were in Exile, they shoulde make their prayers, turning their faces towardes the Temple. Agayne, GOD would haue the Messias to teach in the second Temple, therefore they coulde not neglect the restoringe thereof without committinge a most grieuous crime.

8. The ende and vse of *this oration.*

1 First

1 FIrſt, it is the office of the Magiſtrate, and Miniſters, with all their might, to endeuour, that the Temple of the Lord may bée builded: that is to ſay, that true doctrine may bée taught, and all the holy rites, and ceremonies maye bée done rightly and orderlie.

2 Secondely, wée muſt take héede that wée doe not become like vnto theſe, of whom our Apoſtle ſpeaketh*: For all men ſeeke the thinges which are their owne, and not the thinges which are Chriſt Ieſus his. Philip. 2. 21. * Philip. 2. 21.

3 Thirdly, wée muſt beware of that kinde of confuſion which chaungeth the order appoynted by GOD, and maketh a man to preferre priuate affaires before publike affaires, houſeholde affaires before Eccleſiaſticall affaires: prophane thinges before holy things: corporall things before ſpirituall things: earthly thinges before heauenly thinges: thinges temporall before thinges eternall: and finally, him-ſelfe before God.

4 Fourthly, let vs remember that wée are the dwellinge place of God in the ſpirit*. But wée ſhall ſpeake hereof more at large in that which followeth. * Ephe. 2. 22.

8. Lect. Nouemb. 16. 1579.

Verse. 3.

Therefore the worde of the Lorde was in the hand of Haggeus, that hee might say.

Of the dispensation of the *oracles of God.*

TO the ende the studious youth may see that in the bookes of the prophets, & Apostles, euery litle verse is repleanished with most wholesome doctrine, and also with great store thereof: wee will nowe speake somewhat as touchinge the dispensation of the oracles of GOD: but yet by way of position, and hauing respect vnto the time.

1. Position.

The prophets doe call the Oracles of GOD Adauerim: the Apostles doe call them Liuely speeches. The Grecians doe call these oracles which were vttered in prose (*Logia,*) and these which were geuen in verse (Chresmous.)

Rom. 3. 2. Act. 7. 38.

Of the principall efficient cause, they are called the Oracles of GOD: and of the force and efficacie, they are called (liuelie wordes.) For the

the worde of God is liuely and mightie in operation, and ſharper then any two edged ſword*. Hee hath made my mouth as a ſharp two edged ſword. Eſa.49.2.

These thinges doe chiefly concerne the will of God. 2. Position.

Some men do verie godlily deuide the will of God, into that which is hidden from vs, and that which is reuealed vnto vs, and whereof the annoynting of the holie ſpirit doth teſtifie.

Vnto the hidden will of God doe appertayne theſe curious and loftie queſtions,. Why all men are not elected in Chriſt. Why the gift of faith is not common vnto all men. Why God loued Iacob, and hated Eſau. And ſuch like, whereof we ought not curiouſly to enquire. For it is impietie to ſeeke out any other cauſe then the will of God.

But as for the reuealed will of God, it ſtandeth vs vpon to ſeeke out the ſame through faith, both to the glorie of God, and alſo to our owne edification. For it is not modeſtie, but impious ſluggiſhneſſe, to bee vnwilling to knowe theſe thinges which God doeth vouchſafe to reueale. That ſaying of Theodoret is worthie of rehearſing. Wee muſt not curiouſſe ſearch after hidden thinges, but wee muſt loue theſe thinges which are written, which are meete for vs.

3. Poſition

And wee cannot certaynely knowe this reuealed will of God, vnleſſe GOD doe ſpeake vnto vs.

GOD is saide to speake fower manner of
1. wayes. Sometimes by discerning and com-
maunding. As God saide, Let there be light*
2. Sometimes by making others partakers of his
Gen.1.3. purpose. As, Let vs make man according to
Gen.11.7. our owne similitude and likenesse*. And a-
Exod.20.18. gayne, Goe to, let vs goe downe and con-
Deut.18.16. founde there their language*. Sometimes
3. hee is sayde to speake with a voyce from hea-
4. uen*. Sometimes he is saide to speake famili-
erly face to face, which is a testimonie of the
Gen.12.15.17.18 presence of his grace.

Therefore God doeth speake vnto vs, but
4. Position. yet either without meanes, or by some other
meanes.

Hee spake in his owne person in times passe
vnto Adam, Noah, Abraham, and such like.
Yet certaine it is that no man was able to heare
God speake vnto him, without beeing horribly
astonyed, and without casting downe to the
grounde. And therefore the heartes of the godly
had néed to bée vnderpropped and strengthened:
as the examples of Moyses, Daniel, Esay, and
many moe do testifie.

Forasmuch as God doeth speake vnto vs
in the person of others, it standeth vs vppon to
make great accompt of ẏ holy ministerie which
Luke.10.16. hée vseth, according to these sayings, Hee that
heareth you heareth me. And agayne, Who is
Paul, or who is Apollos, but ministers by
whome you haue beleeued, and as the Lorde
2 Cor.3.5. hath giuen to euerie man*. And agayne,

Wee

We together are Gods labourers. And again. Ibid. 6
Obey your guides, and submit your selues. Heb. 13. 17.

And although the oracles of God be committed vnto all the Church: yet hath hee of credite giuen y interpretation thereof vnto the teachers particularly. 6. Position.

1. Cor. 14. 29. Let two or three of the Prophets speake, and let the other iudge *. In this precept Paul sheweth that the teachers and learners are two distinct orders.

And that the oracles of the liuing God do appertaine, and are giuen vnto the Church, it appeareth by these sayings. Deu. 4. 8. And what nation is there so great, which hath statutes and iudgements so iust, as is this whole Law, which I giue before you this day. Psal. 76. 6. God is well knowen in Iehuda. &c. Rom. 3. 2. For that is a principall thing, that vnto them the oracles of God are of credite giuen.

Seing that these words, Ipse dixit, the Lord hath sayde it, are annexed vnto the oracles of God: there is no cause why they shoulde loose any whit of their authority because of the ministers. The worde which we receyued of God, which ye haue hearde of vs, haue ye receyued not as the word of men: but (as it is indeed) as the worde of God, which also worketh in you which beleeue. 1. Thes. 2. 13.

Therefore these men doe greatly offende, which doe attribute the honour due onely to God, to his seruauntes: and also they which do reiecte the oracles of God for the verie names

sake

sake of these men whome they doe hate.

You may see some whome it sufficeth if you alledge onely Luther, Caluin, Melangthon: although you bring no testimonies of holy scripture. Agayne you may finde othersome who hearing some doctor whom they hate onely named, they wil streight way cast away the booke, and reiect the opinion, giuing iudgement before they knowe the matter. George Duke of the Saxons doeth seeme to haue beene one of this sorte of men, for it is reported that he should say, Although I am not ignorant that there haue both errours and abuses crept into the Church, yet will I not embrace that Gospell which Luther Preacheth.

8. Position. *We must giue eare vnto that which is spoken.*

Or propheſie, let vs propheſie according to the proportiō of faith*. 1. Thes. 5. 19, 20. Extinguish not the spirite* : despise not propheſying. Therefore if we perceyue that any man doeth teach according to the proportion of faith, let vs not reiect him.

9. Position. Forasmuch as the oracles of God are most sure and certayne: the full perswasion of our faith must be answerable thereto.

God requireth at our handes that thing which he giueth, namely, that not onely these inferiour degrees, as comprehension and knowledge bee in vs: but also that superiour degree, which is, a steedfast faith. Comprehension is cōmō vnto al these which haue any vnderstāding,

as

as, that God is good, mercifull, iuſt. Knowledge is proper to theſe which by an externall illumination of the holy ſpirite, haue gotten a certayne kinde of faith which laſteth onely for a ſeaſon. But all men haue not a full perſwaſion without wauering. 2.Theſ.3.2. And this degree doeth diſtinguiſh the electe from the reprobat. Tit.1.1.

10. Poſition.

There can no greater miſhappe befall the Church militant then the want of prophesie.

We ſee not our ſignes, there is not anye more a Prophet, and there is none with vs which knoweth anie more*. When there is no viſion the people are ſcattered abroade*. Plal.74.9. Pro.29.18.

The Prophets were called Videntes, Seers, a viſione, of ſeeing.

In the time of Heli the worde of the Lord was pretious, and there was no manifeſt viſion. 1.Sam.3.1. And agayne in the ſame Chapter ver.21. The Lorde appeared againe in Siloh: becauſe the Lorde had ſhewed himſelfe to Samuel in Silo, in the worde of the Lorde.

11. Poſition.

There bee many weightie and great cauſes for which it is expedient that God ſhoulde ſpeake vnto vs by holy men, rather thē in his owne perſon.

1 Mans weakenes altogether vnable to ſuffer the maieſtie of God. I am not able (ſaith the people of Iſrael) to heare the voyce of the Lord my God, neither can I beholde this great fire Ex.20.16. Deut.18.16.

any

any more least I die.

2 The faithful are the Temples of the holy ghost. Therefore is it méete that the oracles be giuen by those which together are Gods labourers, in the dispensation thereof, and are called the dispensers of the secretes of God.

1. Cor. 6. 19. 1. Cor. 4. 1.

3 Also, forasmuch as all our senses, & among these, séeing, and hearing, ought especially to serue vnto knowledge: God will haue vs to heare the voyce of the teachers outwardly, and the voyce of the holy spirit inwardly. For faith commeth by hearing, & hearing is by the word of God*.

Rom. 10. 17.

Furthermore this is an especiall worke of charitie, to instructe others in the knowledge of God, and his wil. Therefore the Lorde wil haue godly men to doe this. Psal. 119.

Let the well disposed reade Caluin, 4. lib. Inst. Christ. cap. 3. Sect. 1. &c. and August. in his preface vpon his books de doct. Christ. concerning this matter.

9. Lect. Nouemb. 17.

The Rhetoricall art vsed in the oration of Haggeus, made vnto the people of the Iewes.

1 The kinde of cause is mixed, forasmuch as our Prophet doeth in the beginning sharpely reprehende the people of the Iewes, for the neglecting of the restoring of the temple of Ierusalem, and doth also threaten vnto them greeuous

punish

punishment for this their negligence: and afterwarde exhorteth them that they woulde in all hast set their handes vnto the holy worke and building.

Wherefore the first part of this oration is iudiciall: the latter consisteth vpon an exhortation and a giuing of counsell.

The iudicial state beareth the chiefe sway in the first parte. The restoring of the Temple hath hitherto ben omitted vngodlily and vniustly. This proposition doeth our Prophet proue by two arguments.

1 The first argument is set a comparatis, frō comparing of thinges togecher. Whosoeuer doe preferre their householde affaires before the ecclesiasticall, and holy affaires, they doe without all doubt greeuously offende. But you Iewes doe the same, as your sieled houses, and the temple of the Lorde which lyeth waste doe sufficiently testifie.

2 The seconde argument is set from the effecte. Certaine it is that the transgressors of the lawe are accursed, according to the saying. Cursed is hee which continueth not in all the wordes of the lawe to doe them *. But God curseth you. This minor proposition doth the Prophet proue by an induction, ver. 5. You shall sawe much &c. Deut. 27. 26.

The state of the latter part of the oration wherein is contained a giuing of counsell, is in like sorte iudiciall. You shall doe well, and it shall turne to your great commoditie, if you

you shall in all hast set hande to the restoring of the temple of the Lorde.

The argumentes seruing to the proofe hereof are set.

1 From the facilitie thereof. Goe vp into the mountayne &c. ver. 8.

2 From the fauourable goodwill of God. I wilbe well pleased therewith. In the same ver.

3 Thirdly from ỹ end. I wilbe glorified saith the Lord. In the same verse.

4 Fourtly from the threatning denounced againste the disobedient. Yee shall looke vnto much, and beholde it is but a little. ver. 9.

5 Fiftly from the impulsiue cause. For my house his sake. In the same verse.

6 Sixtly from the punishment which had befallen them afore time, which heer proueth by an induction. ver. 11.

The forme of the oration.

IIII. It is like an hypotheticall disiunctiue Syllogisme.

It must needes bee that you shall either bee blessed, if you take in hande to buylde the temple of the Lorde: or accursed if you neglect the building of the same. But you haue neede of the blessing of God. Therefore must you not neglect, nor prolong the restoring of the temple of the Lorde.

The scope and drift of the oration.

V. 1 The argument. The Iewes being returned from Babylon, and neglecting the building

a

of the Temple of the Lorde, were accursed: but so sone as they tooke in hande to restore the same they did enioy the blessing of God.

The position.

2 They are accursed which doe not giue vnto God those thinges which are his. On the contrarie they are blessed which before all thinges, doe seeke the kingdome of God, and the righteousnes thereof. [Mat.6.33.]

3 This is the best kinde of teaching which can be vsed in the Church, which doeth first lay open the fountaynes of euill, and then offereth and exhibiteth remedies against euill.

A similitude.

As Phisitions which haue taken in hande to cure any pacient, beginning with a recital of the cause of the disease, do first intreat of the disease: then comming to speake of the remedies for the disease, they prescribe Phisicke for the same: so sinners are first to bee instructed concerning the greatnesse of sinne, then are they also to bee taught concerning the forgiuenes of sinnes.

We haue an historicall example of this precept, in this sermon of Haggeus which he made vnto the people of the Iewes: and there is a positiue example therof extant in the Epistle to the Romanes. For (that I may speake onely of this latter example) the Apostle doeth first of all bring to light those diseases wherewith mankinde is infected, namely originall sinne, and his fruites, which the same Paul doth call in another place, The workes of the flesh: secondly

he sheweth the remedies wherewith these diseases may be cured, in the doctrine of iustification, sanctification, and predestination: and at length he diligently prescribeth ỹ exercises of godlines.

That is the best kinde of teaching that can be vsed in the Church, which together with the refutation of false doctrine, and the reprehension of sinnes, doeth ioyne the doctrine of faith, hope and charitie, & addeth moreouer godly exhortations to the doing of the duetie. Wee see that Haggeus did vse this manner of teaching. The same methode also did the teacher of the Gentiles, Paul, prescribe vnto vs in these words: Preach the wotde, be instant in season, and out of season: improue, rebuke, exhort with all lenitie and doctrine.

2. Tim. 4. 2.

I thought good to speake thus much after the manner of the Anatomistes. For like as they (when mens bodies are to be opened) doe firste intreate in generall of the partes of mans bodie, and doe shewe the same: then afterwarde they speake particularly of the placing, function, and vse of euery particular member: so I thought good to make a certaine anatomie of this oration of Haggeus, that the younger sort might see, concerning what things, and in what order it was made. Nowe it remayneth that we handle particularly euery member thereof.

10. Lect. Nouemb. 18. Ver. 4.

Whether or no is the time come that you ſhoulde dwell in your ſieled houſes, and that this houſe ſhoulde be waſt?

The handling of this verſe according to the art of Logike.

This verſe contayneth firſt a fallacie frayned by the Iewes, which our prophet refuteth: ſecondly a demonſtration which Haggeus vrgeth ſtraitly againſt them.

The Iewes did argue thus. What thing ſoeuer is done out of time is not well done. But that time which the Lorde hath appointed for the reſtoring of his holy temple is not yet come. Wherefore we are not to be blamed for neglecting the reſtoring of the temple.

This was a very fine reaſon for theſe men which did ſeeke their owne things, and not the things which are Gods.

They might paint their maior propoſition with theſe moſt excellent ſayinges touching opportunitie and time, which are to be founde both in the holy Scriptures, and alſo in prophane writers.

There is an appointed time for euery thing, and there is a time for euery will vnder heauen. &c. Eccl. 3. 1. Who is a faithfull and wiſe Steward, whom the Lord may appoint ouer his familie, to giue the their portion of meat in due ſeaſon. Luk. 12. 42. Redeeming the time becauſe the dayes are euill. Eph. 5. 16.

The principall thing to bee respected in euery thing is that it bee done in due time.* Pyndarus in Pyth.

And agayne. It is an excellent thing to obserue opportunitie.

And agayne. As great thinges so small thinges are giuen in time.

Furthermore they thought they could proue the minor proposition, wherein the controuersie consisteth, by this reason. The restoring of the Temple hath hitherto bene letted, partly by the malice of the Samaritanes, and cumbates had with them: partly by the kinges commaundement: partly by the necessarie businesse in the setting in order of houshold and ciuil affaires. Which thinges shoulde in no case haue happened, if God woulde haue had vs to haue left all other thinges vndone, and onely to occupie our selues about the restoring of the Temple. Hee might haue taken away all these lettes and hinderances, &c.

But as it is in the Psal. 94. 11. The Lorde knoweth the thoughtes of men that they are vanitie*. Therefore (that I may vse artificiall words) he aunswereth both the man and also ỳ matter. The man or person hee answereth by a reduplication, and also by a reprehension.

Whether or no, (o yee) is it time for you? As if he shoulde haue saide, Are ye not ashamed hauing receiued so many benefites at the hande of the Lorde, and beeing newly brought out of captiuitie and restored into your owne con-

countrie: to preferre your owne commoditie before the glorie of God? Againe hee calleth them vnto an other thing.

For he calleth them from their owne busines, vnto a more weightie matter, which was the temple of the Lorde, whereunto without doubt they ought to haue had greater regard, then vnto their owne priuate houses.

In answering the matter by the denying of their minor proposition, and the declaring of the place a Connexis, from the thinges knit together: he sheweth that euen in the middest of miseries, and in the perilous times, wee ought to haue respect vnto the glorie of God. For as the Church militant doeth triumph vnder the crosse: so doeth she also giue vnto God the honour due vnto him, with great reuerence, euen when shee is oppressed, and afflicted, many wayes.

For she is fully perswaded of that which Paul taught in these wordes, If we haue hope onely in Christ, in this worlde, we are of all men the most miserable *. 1.Cor.15.19.

And agayne. We suffer persecution, but wee are not forsaken therein: wee are cast downe but wee doe not perish, euery where we beare about in our bodie the dying of the Lord Iesus, that the life of Iesus may be made manifest in our bodies*. 2.Cor.4.9.10.

They are much deceiued which thinke, that the Temple of the Lorde ought onely to be builded then: when all things are quiete, and in time of prosperitie: that is, which thinke that

wee can be builded vpon the foundation of the Prophetes and Apostles, and that wee can bee brought vnto the kingdome of the euerlasting father, by these middle honours, ioyes, and good successes, which we haue in this life. For as the heathen man saith, In rebus arduis prodit se virtus, Vertue sheweth her selfe in harde matters. So that the Church whē it groneth vnder the crosse, addeth vnto faith vertue, vnto vertue knowledge, vnto knowledge temperance, vnto temperance patience *. &c. 2. Pet. 1. 5. 6.

Now let vs see how strong that demonstration is, which our prophet Haggai setteth against ỹ fallacy and subtile reason which was framed by the Iewes.

There is greater regard to bee had vnto him, who is most good, most wise, most iust, &c. and ỹ author of al goodnes throughout ỹ whole world: then vnto all creatures. This proposition is a principle, which is written by God in the harts of all men, which teacheth vs to attribute more vnto our most liberal creator, then to al ỹ things which are created, and also to obey & serue him, readely, sincerely, and constantly. But the Lord our God is most good, most wise, & most iust, and from him alone commeth euery good, & perfecte gift. Therfore seeing he will haue a temple built for himselfe, and the worship which is due vnto him, to be giuen him there: we are to let passe al other busines and letts, and onely to apply the building thereof day and night. Mar. 19. 17. Iam. 1. 17.

The Rhetoricall arte.

Our

Our Prophet doth amplifie the vnworthines or haynousnes of the matter, by vsing certaine figures which are these which followe.

1. An Apostrophe or reuersion. O ye Iewes. As of he should haue said, I do not now speake vnto the heathenish Atheists of the worlde: but vnto the Iewes, the children of the Prophets, and of the couenaunt which God made with the Fathers, as saith Peter *. Such an Apostrophe or reuersion is founde Rom. 2. 17. Behold thou art syrnamed a Iewe, and thou resteſt vpon the law, & thou makeſt thy boſt of God.

2 An Eironia or a taunting. I warrant you the time is nowe come in which you muſt neglect the temple of the Lorde, and build and garnish your owne houses? Such tauntings are vſed. Gen. 3. Beholde man is as one of vs. And againe. Sleepe and take your reſt. Mat. 26.

3 An interrogation or queſtion. Is it now a fit time for you to neglect the Tẽple of the Lord, and to be occupied about your owne buildinges? The answere is vnderſtood, No. For we ought at no time to bee more carefull for thoſe thinges which serue to the ſuſtentation of this life, then for the worſhip of God. Herodotus saith verie wel. Diuina ſunt antiquiora & potiora humanis. The things which are Gods are both more ancient, and alſo better, then the thinges which are mans. And Paul wold haue al other things to serue to the ſanctifying of the name of God. Whether therfore you eat or drink, or whatſoeuer you doe, do all to the glory of God.* 1. Cor. 10. 30.

11. Lect. Nouemb. 20. 1579.

The application of this saying of Haggeus vnto our selues.

NOwe that we may goe from the argument vnto the position, we must fully determine with our selues, that nothing which is created must be able to separate vs frō the loue of God, which is in Christe Iesus our Lorde *. And that we ought to preferre nothing which is in heauen or earth before God. And that the feare of the Lord is our treasure. *.

Rom. 8. 36.

Iay. 33. 6.

The fountaine from which this position springeth is the lawe of God. Thou shalt loue the Lorde thy God with all thy heart, and with all thy soule, and with all thy strength. *Deut.* 6. 5. Luk. 10. 27.

And the same is most notably expounded in Ieremie. Cap. 9. 23. 24. Thus saith the Lord, Let not the wise man reioyce in his wisedom, nor the stronge man in his strength, nor the rich man in his riches: but let him that reioyceth reioyce in this that hee vnderstandeth and knoweth that I am the Lord, which shewe mercie, iudgement, and iustice in the earth: for these thinges will I, sayth the Lorde.

Seeing

Séeing these things are so, who seeth not that all thinges must serue God, & to the worshiping of him: and that we ought not to make so great accompt of any thing as of God, and of his holy and holesome will.

Nowe forasmuch as Aristotle saith, and that truely, that doctrine is attayned vnto by Syllogisme and Induction, wée will vse these two instruments, to proue this position withall.

Demonstratiue syllogismes.

1 The order which God hath appoynted, (séeing ý it is a most manifest testimony of his diuine wisedome and goodnes) is not to be altered. For it is not méete that the clay should contend with the Potter, that is, that man should contend with GOD, about the praise of wisedome. But this is an eternall and immutable order appointed by God, that mans affaires, & all other thinges should giue place to the things which are his. For it is most méete that all other thinges should giue place to that, which is the infinite good thinge. Therefore we must attribute much more vnto the thinges which are Gods, then to all thinges which are in this worlde.

2 The effect which is * finite, is not to bée compared with, ne yet to bee preferred before the efficient cause, whose goodnes, might, and wisedome is infinite. For there is no proportion or equality betwene that which is finite, & that which is infinite. But man is the creature of God,

* Or conteyned within a certaine compasse.

of God, compassed about with beginning, and space, both of time and place. Psalm. 100. 3. Knowe yee that the Lord hee is God: hee hath made vs, and not wee our selues. And, GOD is a spirit, vncreated, eternall, without beginninge, almighty, &c. Therefore we ought to haue greatest respect vnto him in all our affaires, and actions.

3 It is better to obey that will which is vnchaungeably good, and whose effects are good: then the will which is chaungeable, and whose effects are vnlike one to another. But the will of God is vnchaungeably good: the will of man is chaungeable. Therefore must we rather obey the will of God, then of man.

4 The affaires which are proper to the spirituall life, and serue to the glory of God, and our owne edification, are neither to be quite omitted, nor yet deferred for these affaires which are proper onlie to the naturall life, and serue for the same onely. But vnto the former sorte doe appertaine the exercises of godlines: vnto the latter, the houshold & ciuill affaires. Therefore, although these houshold and ciuill affaires are not quite to bee omitted: yet for their sakes are not the exercyses of godlines eyther to bee let slip, or to be done onely for fashions sake, or faintely.

The reall induction.

No man ought to preferre before the Lord God almighty, first, him-selfe. You are not your owne. 1. Cor. 4. 10. Secondly his life,

Mat.

Mat. 16. 25. Whosoeuer shall loose his life for my sake, shall finde it. Thirdly, his countrey, his parents, his kinsfolkes, his children, his riches. Mat. 19. 26. And whosoeuer shall forsake houses, or brethren, or sisters, or Father or Mother, or Wife or Children, or landes, for my names sake, hee shall receiue an hundred folde, and shall possesse eternall life. Fourthlye the gyfts of the minde. What hast thou which thou hast not receiued? But and if thou haue receiued it, why boastest thou thy selfe as if thou haddest not receiued it.* Fiftly, honour and publike offices. And now yee kinges be wise, bee learned yee that are iudges of the earth. Serue the Lorde with feare, and reioyce vnto him with reuerence. Kisse the sonne &c. Sixtly, his death: for euen hereby ought wee to glorifie God.

1. Cor. 4. 7.

Psal. 2. 10. 11. 12

And Paul hauing a godlie hope saith. *Christ shalbe magnified in my bodie, either by life, or els by my death. Neither doe I thinke the cõtrary of any other thing. Therefore must we our selues, in all our affaires, in all our wordes, and dædes, serue wholly to the sanctifying of the name of GOD, according to the saying of Paul.* And whatsoeuer you doe in worde or deede, doe it in the name of the Lord Iesus, giuing thankes to God, & the father through him.

Certaine additions touching godly studdies.

1 Erasmus doth worthely reprehend certain Ita-

Italians, as Politian, and others: because they did not ioyne Christianity, but a certaine kinde of paganisme with the studdies of learning.

2 For the studdies of Christians ought to bee holy, and not prophane.

3 They shalbe holy, if they be lightened, and directed by faith: and if the knowledge of God doe cause vs to worship God aright, and to be desirous, & carefull to deserue well of our neighbours.

4 They shalbe prophane, if the searchinge out, and knowledge of thinges be compelled to serue to our owne praise and gaine, and to the fulfilling of our lustes, and corrupt affections.

5 And as the labours of the Iewes were accursed, whenas neglectinge the temple, they were verye carefull for their owne houses, and priuate gaynes: so are the studdies of those men accursed, who neglectinge prayer, holye assemblyes, sermons, and the sacramentes: doe playe the Philosophers after the maner of the heathē, that they may purchase to them-selues some learning, which in time to come may serue their vayne lustes. It becommeth those men which are students in Physick, Philosophy, & Law, to sanctifie their studdies with prayer, and reading of the holy Bible.

The students of diuinitie, and Ministers of the word of God must serue to the glory of God, and for that cause must they seeke for, and also begge at Gods hands the knowledge of heauenly thinges.

8 For

8 For Sainte Hierome saith very well. In Christes warrefare seeke not lucre of the world.

Our Lord Jesus Christ graunt vs grace to bee carefull for heauenly thinges, and not for earthly thinges, and sanctifie vs all, and all our studies, that they may serue to the setting forth of the glory of his holy name. Amen.

12. Lect. Nouem. 30. 1579.

Verse, 5.

Nowe therefore, thus saieth the Lorde of hostes, set your heart vpon your waies.

Wee will handle three thinges in this place: first, the phrase or manner of speech, and the wordes: secondly, the argument: and thirdly, the doctrine.

This manner of speech, To set the heart vpon anie thinge, is so to consider vppon any thinge, that thou mayest vnderstand the same throughly, the ministrie of the senses seruinge vnto this inquisition. Ezechiel. 40. 4. Thou sonne of man, see with thine eyes, and heare with thine eares, and set thy heart vnto all the thinges which I shewe vnto thee. On the contrarie, not to set the heart vppon anie thinge, in the Hebrewe tongue doth signifie, not to regarde, or marke what heauy thing is done or saide. Isay. 57. 1. The iust man perisheth

ſheth, and there is no man which ſetteth it vpon his heart: and the mercifull men are gathered together, and there is none that vnderſtandeth that the iuſt man is gathered, becauſe of the euill which is about to come. By ſuch manner ſpeeches the holy ſpirit moueth attention. Set it vpon thy heart. He that hath eares to heare, let him heare. Mat. 13.9. But why doe wee not all giue eare when the Lord ſpeaketh, and when hee worketh why doe wee not all turne our mindes vnto the works of the *Lord*? Pſalm. 107.

Heart.) The heart of man doth properly ſignifie the Lorde of life in mans body, which receiueth by the Veynes and Synowes, the benefits of others, and ſendeth into all partes of the body by the Arteries or vitall Veynes, the vitall Spirit, which is a liuelie flame, not much vnlike the celeſtiall nature, ſeeing that it doth not onely nouriſhe the members with the heate thereof, but alſo helpeth the actions. It putteth vs in minde of manie weightie matters, whereof theſe are part.

Firſt, that as without the heat and benefits of the heart, mans bodie cannot continue ſounde, and in good temperature, neither can it liue, becauſe the heart is the fountaine of the vitall Spirits: ſo without the holie ghoſt, and his giftes, the Church cannot floriſh.

Secondly, as the Arteries and Veynes are coupled together, and one entreth into an other, one helpeth an other by nouriſhing, and giuing life

life one to an other: so ought there to be a mutuall participation, & imparting of good turnes among men, whether wee respect the Church particularlie, or all man-kinde generallie.

The commodities springing and flowinge from the heart, are these.

1 First, it giueth life vnto the whole bodie, according to the saying of Aristotle:

Cor est principium vitæ omni parti, datque viuificum calorem omni, spiritumque cerabro & hepati.

The heart is the beginning of life to euerie parte, and giueth liuely heate vnto euery parte, and life to the Braine, and Lyuer.

2 Secondly, it ministreth the instruments of the principall actions in the Braine, and synowes. I call the vitall Spirites the next instruments: the Actions, the Cogitations, the Senses, and Motions.

But let these thinges passe, and let vs briefly note the metaphoricall significations of this worde Heart.)

The Heart by Metonymia doth signifie the middle parte of any thinge. Exod. 15. 8. Psalm, 46. 2. The heart of the Sea. And of the Sepulchre of our Lorde Jesus Christe it is said. The sonne of man shalbe in the heart of the earth three dayes, &c. Mat. 12. 40.

The same by Synecdoche doth signifie the power whereby man vnderstandeth and chuseth.

seth. Rom. 10. 10. With the heart man believeth vnto righteousnes. 1. Tim. 1. 5. The ende of the commaundement, is, loue out of a pure heart, a good conscience, and a faith vnfained.

Hence come these manner of speeches. To speake vnto the heart of Hierusalem. Esay. 40. 2. To vnderstand with the heart. Mat. 13. 15. With a good and honest heart to heare the word of God and to keepe it, and to bring forth fruite through patience. Luk. 8. 15.

Way, doth signifie in this place the Cogitations, counsels, and affaires, both domesticall, ciuill, and also holy: whereunto the Iewes were so addicted, that they did in verie deede testifie, that they were more delighted in earthly, and fraile thinges: then in heauenly, eternall, and spirituall things. Of this inordinate kinde of life doth Ecclesiastes speake through-out his whole booke, whose theme or proposition is this*: Vanitie of vanities and all thinges are vanitie. And before him the kingly psalmist saith*: Trulie all things are vanitie, euery man that standeth, Selah. Trulie man walketh in a vaine shadowe, trulie they disquiet themselues in vaine: he heapeth vp riches and he knoweth not who shall gather them. Psal. 39. 7.

The argument. In the argument we will first expounde the sentence, secondly we will declare the vse thereof.

The meaning of the words. Sainte Hierome very godlily and in fewe

wordes, expoundeth this sentence on this wyse. Because (saith hee) you say it is not tyme to builde the Lords house, and you your selues dwell in houses, whose foundations are lowe laide, and my house lyeth waste: consider, (I the Lord commaunding you,) and call to minde what you haue done, and what you haue suffered. The thinge it selfe declareth, that God is angrie with you, seeing that his iudgements are so manifest, in reuealinge his ire from heauen, against your vnrighteousnes and vngodlines.

The vse of these wordes is declared in these positions.

The vse of these wordes.

1 The prophets and apostles in their sermons did call their hearers vnto the beholding of the thinges themselues, and vnto the consideration of the workes of the Lorde: so that they might not onely vnderstand what God sayd, but also see what he did, and that they might declare it abroade to the glorie of God. Accordinge to that saying: I will enter in into the strength of the *Lorde* GOD, I will make mention of thy righteousnes onelie. O GOD thou hast taught mee from my youth vp, and hitherto haue I declared thy wondrous workes. Psal. 71. 14. 15. 16. 17.

Furthermore, it is meete that wee with a thankful minde do meditate not only vpon those thinges, which God hath bestowed vpon vs particularly: but also, that we make great accompt of those benefits which the Lorde hath both in

times past, and also in our time: bestowed vpon the whole Church: and that wee doe laude and magnifie the author and giuer thereof.

For as in times past the Israelites in their holie Sermons made vnto the people, and in their Songes, and Psalmes, made mention of their deliuerance out of their bondage, wherewith they were oppressed in Egypt, and also of all other benefits which the Lord had bestowed vpon them, and their forefathers in the Wildernes, and in the lande of Canaan: so let vs well weigh and consider with our selues, what benefits wee haue receiued at the handes of the Lord: as that, that the sonne of GOD was giuen for vs, that the Lorde hath gathered together a Church amonge the Gentiles: that hee hath wonderfully regenerated the same: and that hee hath purged the heauenly doctrine from all the leauen of mans traditions: and then let vs giue thankes to the sonne of GOD our Lord Iesus Christe, and leade our liues according to the prescript, and rule which hee hath appointed for vs.

2 Forasmuch as it is both wiselie, and truelie saide of Salomon: Pro. 16, 25. There is a waye that seemeth right vnto man: but the ende thereof is the waie of death: euen they which are in the Church are to bee exhorted, that they diligently cõsider with themselues what way they haue taken.

For there is a kinde of disease called selfe loue, which

which so bewitcheth men, that whiles they onely beholde the vertues, and good thinges which are in them-selues, and doe make great accompt thereof: they couer their vices, and make them lesse then they bee in-deede: so that at length they fall fast a sleepe in the cradle of securitie: and flatter them-selues in euill matters, thinking that they are wise so longe as they do not wander out of the high-way wherein most men doe walke.

13. Lect. Decemb. 1.

A Position concerning the censure which man ought to haue of his lyfe and studies.

NOwe that wee may goe directly from the argument vnto the doctrine, and that wee may intreate of the iudginge, or decerning of the way which euerie mortall man hath taken: least it shoulde bee an hard matter for the younger sorte to marke the course of the things whereof wee are about to speake: wee will after our accustomed manner, drawe out all things by waye of distinction, and also declare from whence they bee fet.

1. Aphorisme.

God will haue vs diligentlie, and earnestlie to ponder in our mindes the way of our life,

*at thing ſoeuer
e ſhall doe,
ſider well what
ges thereto.
en prudentlie about
ore,
arke whether thend
good or no.*

according to thoſe ſayings. Pſalm. 32. 9. Bee not as Horſe and Mule which haue no vnderſtanding, &c. Prou. 12. 15. The waie of a foole is right in his owne eyes: and hee that obeyeth counſell is wiſe. Pro. 15. 19. The waie of a ſluggard is a thornie path, but the path of the righteous is lifted vp. Pro. 16. 9. The heart of man inuenteth his waie: but the Lord directeth his goinges. Pſal. 90. 12. Make vs to number our daies, and ſo make vs wiſe.

Pythagoras.

Wherein haue
offended? what
haue I done? or
what part of my
duty haue I o-
litted?

2. Aphoriſme.

That this thing maie be both wiſelie, and commodiouſlie brought to paſſe: we muſt followe the iudgment of GOD, and not the wiſedome of the fleſh.

For of that waie which the fleſh alloweth, and ſheweth, it is ſaide: There is a waie which ſeemeth to man to bee good: and the ende thereof leadeth vnto death. Prouer. 14. 12. And moſt ſweet, and comfortable is that promiſe which God hath made: I will inſtruct thee, and teach thee what waie thou ſhalt walke: I will direct thee with mine eye. Pſal. 32. 8.

Therefore, ſo often as wee are brought into anie doubt, as men comming vnto three waies, and not knowinge which to take: let vs call to minde this ſweete promiſe, and then let vs praie with Dauid, Teach mee O Lord thy waie, and leade mee in the right waie, becauſe

because of mine aduersaries. Psalm. 27. 11. Let vs also enter into the Sanctuary of GOD, that is, let vs ascend from the secondarie causes, vnto the first and principall cause, which is most iust, most wise, and most good: and let vs stais our selues vpon his good will and pleasure.

3. Aphorisme.

Those men which doe this godlilie, and religiouslie, must consider with them-selues what beholder they haue, what guide, and what instructours: they must also learne rightlie to discerne the woorkes of the Lord, and the waies of men: the things which are good, and the things which are euill: the thinges which are to bee done, and the thinges which are to bee left vndone: and finallie, the last ende of men.

4. Aphorisme.

GOD is the beholder of all things. God looked downe from heauen vpon the Children of men, that hee might see if there were anie that did vnderstand, and sought after God. Psalm. 53. 2.

5. Aphorisme.

The holie ghost is the guide, and leader of the godlie: but the flesh carrieth away the naturall men. The spirit of truth is hee that shall leade you into all truth. Iohn. 16. 13.

If you ſhall liue accordinge to the fleſhe, yee ſhall die : but if by the ſpirit yee ſhall mortifie the workes of the bodie, yee ſhall liue. Rom. 8. 15.

6. Aphoriſme.

The inſtructers of the godlie, are the faithfull miniſters of both teſtaments : which ought to ſhine as burning lightes before other men in faith, and life vnblameable. I haue ſet thee as a defence, and fortreſſe in the middeſt of my people: therefore thou maiſt know and proue their waie. Ierem. 6. 27. And Paul ſpeaketh of the Iewes : ſaying, And thou beleueſt that thou arte a leader of the blinde, a light for thoſe which are in darknes, an inſtructer of the vnwiſe. Rom. 2. 19.

7. Aphoriſme.

The workes of the Lord are of two ſortes: proper or agreeable to his nature : improper, or not agreeable to his nature : yet both of theſe doe ſerue to his glorie. Eſay. 28. 21.

The workes which are agreeable vnto his nature are theſe, to haue mercie, and to doe good. The workes which are contrarie to his nature are theſe, to bee angry, to accurſe. &c. Pſalm. 75. 8. God is the iudge, hee bringeth downe one, and ſetteth vp another.

8. Aphoriſme.

The waie of men is either good, which is called the waie of the Lord, the waie of the iuſt, the

clos

olde waie, the waie of faith: or euill, and it is called the waie of Cain, the waie of the vniuſt, the newe waie, the waie of vnbeliefe. Becauſe *GOD* knoweth the waie of the iuſt, and the waie of the wicked ſhall periſh. Pſalm. 1. 6. Wilt thou not ceaſe to peruert the ſtraight waies of the *Lord*? Now therefore behold, the hande of the *Lord* ſhalbe againſt thee? Act. 14. 20. Nowe therefore ſtand vpon the waies, and ſee, and inquire after the old waie, which is the good waie, & walke in the ſame, and you ſhall finde reſt for your ſoule. And they ſaide wee will not walke. Ierem. 6. 16. Of Apollos it is ſaide, that hee was informed in the waie of the Lord*. And the doctrine of the gospell is called a waie,* becauſe it intreateth of him, who did trulie teſtifie of him-ſelfe: ſaying, I am the waie, the truth, and the life.

Act. 18. 25.
Act. 19. 23.

9. Aphoriſme.

Forasmuch as God after his manner is the author of the good thinges, and alſo of the euill which befall vs: wee muſt iudge aright of the ſame. Who is hee therefore which hath ſaid, and it hath bene, and the Lord hath not commaunded it? Out of the mouth of the moſt high proceedeth not euill, and good? Hee ſpeaketh of the euill of puniſhment.

Ier. Lam. 3. 37.

The euill are neuer in good caſe, and that thorough their owne faulte: on the contrary, the good are neuer in bad caſe, thorough the meere

Their table is made vnto them a ſnare.

mercie of God. For to the euill, euen good things are turned to euill: and to the good, euen euill thinges are turned to good.

10. Aphorisme.

Isaiah comprehendeth in these woordes, the thinges which are to bee done, and the thinges which are to bee left vndone. Cease of from doing euill, & learne to do good. Esay. 1.16.

It is reported that Iustus Ionas the younger, did recite this verse immediatelie before his death.

Quid iuuat innumeros scire atque euoluere casus,
Si fugienda facis, & facienda fugis.

What profit doo'st thou reape by this,
to knowe full manie a thing?
And straunge euents to call to minde,
what profit doth it bring?
If things from which thou shouldest flie,
thou doe with might, and maine: (do,
And frō those things which thou sholdst
thou willinglie abstaine.

Whereunto Nicolas Hemingius doth answere.

Et iuuat innumeros scire atque euoluere casus,
Si facienda facis, & fugienda fugis.

Great profit maist thou reape by this,
to know full many a thing:
And straunge euentes to call to minde,
commoditie doth bring:

If

If thoſe thinges which thou ſhouldeſt doe,
thou doe with might and maine:
And frō thoſe things which thou ſhouldſt flie,
thou willingly abſtayne.

Hereunto appertayneth that precept of Dauid: Come my children and hearken vnto mee, and I will teach you the feare of the Lorde. What man is hee which will liue, and ſee good dayes? Keepe thy tongue from euil, and thy lippes from ſpeaking guyle. Flye from euill and doe good, ſeeke peace and enſue it. Pſal. 34. 12. 13. &c.

12. Lect. Decemb. 2.

11. Aph.

Neither muſt wee looke onely into the fable of the life ſpent, but wee muſt alſo marke the concluſion thereof.

For oftentimes the greater part of the lyfe, of the wicked, is like a pleaſaunt comedie: and the life of the godly is like a dolefull tragedy. Yet the laſt end of the wicked, is woful, the end of ỹ godly ioyfull. Vntill I went into the Sanctuarie of the Lorde, and vnderſtood the laſt end of theſe men. Truely thou haſte ſet them in ſlipperie places, thou makeſt them to fall headlong into deſolation *. This is the portion of the vngodly, but concerning the godly Pſal. 73. 17. 18.

the ſame Pſalmiſt ſaith. Marke the perfecte man, and beholde the right man, becauſe the laſt ende of ſuch a man is peace. All theſe thinges are ſet foorth in the parable of Lazarus and the glutton. Luk. 16.

Pſal.37.37.

12. Aph.

They which neglect this beholding and conſideration of their owne life, and care more for their owne thinges then for God and the things which are Gods: are by the iuſt iudgement of God giuen vp into a reprobate minde, ſo that to their great ſhame and reproch, they doe theſe thinges which are not comely.

Rom.1.28.

Verſe. 6.

Yee ſhall ſowe much, and bring in little: ye ſhall eate and not be ſatiſfied: ye ſhall drinke and not bee drunken: yee ſhall cloath your ſelues, and not bee made warme: hee that ſhall hyre out himſelfe for wages, ſhall hyre out himſelfe for wages, which ſhall bee as if it fell into a broken backe.

Hære let vs marke the tranſpoſition of the tenſe, For he vſeth the verbes of the future tenſe as if they were of the Preterperfectenſe or Preſent tenſe: firſt that hee may reuoke the minds of the Iewes vnto the conſideration of ỹ things, actions, and euils which are paſt, and preſent. Secondly that they may thereby gather what they muſt looke for, vnleſſe they repent, and at length giue vnto God the thinges which are due vnto him. Theſe are common prouerbes which are in euery mans mouth. Prometheus poſt fa-

factum. When the steede is stollen we can shut the stables doore. We learne wisedome by aduersitie. And agayne, Quæ nocent, docent. we are taught by thinges whereby we are hurt, And agayne, Malo accepto stultus sapit. A fole will become wise after hee hath receyued some harme.

And yet must we confesse that the Children of this worlde are by correction made neuer the wiser or better: but the Children of God are by his fatherly chastisement bettered, and by the same doe they profite. And to thende that Gods children bæing rebuked of the Lorde, may bee saued, and the other may bæ made inexcusable, the Prophetes doe vse such reprehensions.

The worde (drunken) is not to bee vnderstoode in this place, of that drunkennes which is forbidden by God, and whereof Esay speaketh Cap. 5, 22. Woe be to those which are mightie to drinke wine, and these men which are stronge to mixe their drunkennes: but these wordes are meant of the moderate vse of wine, which serueth to quench the thirst, and to satisfie the honest appetite, whereof mentiõ is made Ioh. cap. 2, 10. All men at the first bring forth good wine, and when the gestes are drunken, (Methusthosi) haue quenched their thirste, then that which is woorse. Psal. 104. 15. Wine maketh glad the hart of man, that hee may make his face to shine with oyle. Pro. 15. 6. Giue stronge drinke to him that perisheth and wine to them that are of a bitter minde.

That

That he may drinke, and forget his pouertie, and that he may not remember his calamitie any more.

Of the testimonies and effectes of the curse of God.

Wée must for the declaration, and laying open of this sentence, adde one syllogisme, and that after the manner of the Geometricians. The whole drift of this sentence is this, to conuince the Iewes of the breach of the lawe and also to reproue them for the same. For they woulde neuer haue giuen place to the wholesome counsels & perswasions of the Prophets, vnlesse they had bëene sufficiently tolde of the greatnesse, and dangerousnes of these diseases, and euils, wherewith they were infected.

Deut.27.26. Psal.119. Gal.3.10. The curse of God is a punishment most due to those which breake the lawe of God. Cursed is hee which abideth not in the wordes of this lawe to doe them. Cursed are they which turne aside from the commãdementes of God.

But God hath hitherto cursed you Iewes, and as yet doeth he punish you.

Therefore it is certayne that you are giltie of the breach of the law of God.

He proueth the minor proposition by an induction, wherein the younger sort shall note,

1 First the fountayne or first originall of this

this curse which the Prophet here denounceth. Deut.28.38. Thou shalt bring foorth much seede vnto the lande, and shalt gather but a little: because the locust shall consume it. Thou shalt plant vineyards, and shalt til, and shalt not drinke wine, &c.

2 Secondly, the expolition or amplification of this manner of curse. Mich.6.13.14. I will also make thee to bee sicke, by smiting thee, I wil make thee desolate because of thy sinnes. Thou shalt eate and not bee satisfied: and thee humbling of thee shall bee in the middest of thee, thou shalt touch a wife, and shee shall not bring foorth, (that is, shee shall not bring thee foorth Children,) and those whome shee shall bring forth wil I giue to the sword. Thou shalt sow and shalt not reape: thou shalt treade the olyues, and shall not bee annointed with oyle.

3 Thirdly, the manner and forme of this curse. The Iewes did sowe plentifully, but they did reape but a little: they did eate, but they were not satisfied: they did drinke, but their thirst was not quenched: they were cloathed, but they were not warme: they gathered money, but in a broken bagge. The like iudgement was executed vpon all their labours, and affaires, both houshold and ciuil. Therfore euen by this that their labour was in vayne, and not blessed, may wee gather, that God had accursed them as transgressours of his law.

4 Fourthly, the testimonies & affectes both

of

of the curse, and also of the blessing of God. A priuate or housholde blessing is this, a plentiful harueſt farre exceeding the quantitie of the labour and of the seede that was sowen: the moderate sufficiencie of meate and drinke: honest and comely apparell: aboundance of necessaries, and housholde stuffe, and other thinges whereof mention is made. Psalm. 128. *Deut.* 28. Leu. 26.

Out of the same places may wee gather the diuers kindes of ciuill blessings, whereof we wil speake elsewhere.

And wee must define the curse not onely by the priuation or wanting of good thinges, but also by the infinite number of euils.

It is not sufficient for vs to know these things contemplatiuely, but wee must also apply them vnto our owne vse, that wee may not onely learne to be wyse by other mens harmes, and to profit by the good thinges of others: but also that beeing taught by our owne harmes, wee may bring forth better fruites: and that hauing our heartes cheared with these good things which wee haue receyued at the handes of the Lorde, wee may declare and proue our thankfulnesse and desire which wee haue to obey him. But wee will speake hereof elsewhere.

15 *Lect.*

15. Lect. *Decemb.* 4.

Verse 7.

Thus saith the Lorde of hostes, set your heartes vpon your wayes.

A digression concerning the censure which ought to bee had in the studie of Diuinitie.

That wee may passe ouer from the treatise matter which concerneth houshold affaires, and husbandrie, and proceede to speake concerning diuinitie, and the studie thereof: wee must first of all note that it is like vnto a way, and the studies thereof vnto trauellers. Psal. 119. Blessed are the perfecte in the way, they which walke in the doctrine of the Lorde. Ver. 4. Would to God my wayes were made stronge to kepe thy commaundementes. ver. 14. I am delighted in the way of thy testimonies, before all riches. ver. 17. Make me to vnderstand the way of thy commaundements, and I will meditate vpon thy marueylous woorkes. ver. 29. Remoue from me the way of falsehod, and geue me thy doctrine. 30. I haue chosen the way of thy trueth: I haue set thy lawes before me. And although the Prophet doth in that psalme speake generally of the study of all the faithfull: yet is there no cause why we may

not

not apply his sayinges vnto those which ought to carry the light of the celestiall doctrine before their hearers, and who for their offices sake ought to adorne their doctrine with vprightnes of life.

And to the ende we may in this place vse a certayne methode and order, wee will here dispose the additions touching the way of the studye of diuinitie, according to the opposition of contraries, whereof there is one and the same doctrine, and which beeing matched together doe more euidently appeare.

The student of holy scripture which setteth vpon his heart the way of his studie (that I may vse the Hebrue phrase) must consider and throughly marke these thinges.

1 First the traueiler. As a traueiler standing in a place where three wayes meete, doeth earnestlie consider vpon the right way, vpon a faithfull guide, and vpon many other things: so ought the studentes of holy Scripture, often times and earnestly to thinke vpon the right way to learne, vpon a guyde, and vpon the helps whereof they shall stande in neede in this their iourney.

For it is wicked negligence, and great ingratitude, if a man doe not consider with himselfe, what way hee hath taken in his studie, and bee not moued with desire to knowe the trueth: and if hee be like those of whom our Apostle speaketh, who are alwayes learning, yet can they neuer attayne to the knowledge of the trueth

2.Tim. 3.7.

trueth*.

2 The way. The way of true doctrine doth distinctly comprehende the law and the Gospell. On the contrary, that is the way of lying which transformeth the Gospell into the lawe, and addeth thereunto the inuentions of mans brayne. Of the ampleneſſe hereof there is mention made in the 119. Psalme verſe 96. In euerie perfection I haue ſeene an ende: but thy cōmaundementes are exceeding broade. All other kindes of learning haue their endes: but Diuinitie reacheth ſo farre, that wee which are in the way of faith doe know onely a part thereof. And the lawe is it which maketh our diſeaſes knowen vnto vs, the Gospell miniſtreth medicine to cure the ſame: yet ſo that the one helpeth the other. 1.Cor.13.9.

3 Thirdly the guyde. Chriſte Jeſus is our guyde, the way, the trueth, the life, and our teacher. On the contrary Sathan leadeth our mindes into erroꝛ, after they are by him bewitched: let vs therefoꝛe heare Chriſte, him let vs followe, neither let vs thruſt into his place Luther, Caluin, oꝛ finally any moꝛtall man howe learned and godly ſoeuer he bee. Foꝛ not euen the teacher of the Gentiles Paul, woulde haue any of the faithfull to bee called after his name. And moſt true is that which Galene ſaith, touching theſe which are giuen to ſectes: that, They are blinde and deafe, ſo that they can neyther heare nor ſee theſe thinges which other men can eaſily perceyue. Mat. 17. 1.Cor.3.

4 Fourthlie the end of the iourney. Let him which entreth the study of wisedome, begin with God, goe forward with God, and let him manfully stryue to come vnto God who is the chiefe good thing, the chiefest wisedome: forgetting those thinges which hee lefte behinde him.

In this our course wee are by a wonderfull periode brought backe vnto him at whome wee beganne. But those which haue entred the waye of lying, are turned backe from God vnto the creatures, from the chiefest good thing, vnto things which are euil, and being caught in Satans nette, they doe at length miserably perish.

5 The laterall limites or bondes appoynted. Wee must beware that we turne not aside vnto the right hande, or vnto the left*. Deut. 28. Iesa. 30.

For wee must followe the way of trueth, least wee erre and fall into the most cruell errors and furies.

As it is an vndecent thing for those men which stande without the dauncing place, to daunce: so is it a daungerous thing to start and steppe aside from the trueth: a pernitious thing neuer to returne into the way of trueth.

6 Lastly the conducters in this way are those to whome it is saide. You are the light of the worlde*. Mat. 5.

As wee are much bounde to reuerence those which carrie before vs the light of the trueth: so ought wee to detest those seducers who with their sophistrie, and wrangling, goe about to

leade

leade vs awaye into the bywayes of lying*. Deut.18. Mat.1.

7 Seuenthly the companyons. Wee haue all those to bee our companions in this our voiage, whome the same fellowshippe of faith hath coupled and linked with vs.

And let vs not contemne the giftes and iudgemẽts of ỹ Philitions, the lawyers, & other ỹ godly: but let vs think that they are our companions in this our iourney, and let vs praise those whome we see set forth and stirre vp the giftes of God.

8 Eightly, the images of Mercurie. Let vs also giue due reuerence first of all vnto the writinges of the Fathers, and secondly to the Testimonies of the best Philosophers concerning the workes of God and the nature of thinges. For there is no cause why wee shoulde reiecte and speake against the one, teaching according to the proportion of faith: nor the other, speaking those thinges which agree well with the workes of God, and the order by him appointed. They were wont in old time to set vp images of Mercurie in places where three or two wayes meete which pointed out the way to euery seuerall place.

The progresse or going forwarde in the iourney. Wee must consider howe wee haue profited, and howe we doe profite, as in innocencie of life, so in the studie of wisedome. Let the profiting in this bee manifest in all men.

And let vs consider with our selues that we are also stirred vppe, and exhorted to doe our duelties, by those expostulations, and reprehensions for neglecting the doctrine and knowledge which are necessarie.

Are you yet without vnderstanding*. And
Mat.15.16. agayne, You who in respecte of time shoulde haue beene teachers, haue neede to bee
Heb.5.12. taught againe what bee the first principles of the oracles of God*.

10 The tenth thing is the victuall necessarie for the iourney. The holy Bible is to vs in steede of victuall necessaris for our iourney, out of which wee may haue what soeuer is profitable to doctrine, to reprehension, to correction, &
.Tim.3.16. to instruction in righteousnes*.

11 The eleuenth thing to bee considered is, the lettes and hinderaunces which hinder this iourney. Many thinges there bee which doe hinder the studie of holy Scripture, as the desire of honour and riches, vnstable teachers &c. And
Psal.119.37. 37.113. therefore doeth Dauid pray, Turne away mine eyes least they beholde vanitie*. Before I was humbled I went astray. I haue hated the vnconstant, but I haue loued thy lawe. Agayne, if any man digge to himself cisternes, neglecting the cleare fountaynes, that is, if any man doe forsake the reading of the Bible, and spende all his time in reading the cõmentaries and expositions of men.

12 The twelfth thing is a light. In this dark and misty worlde wee are lightned by faith, and the knowledge of Christ sette foorth in the Gospell. Psal. 119. Thy worde O Lorde, is a lanterne vnto my feete and a light vnto my pathes.

13 The thirteenth thing is, the talke and commu-

communication. In this way wée muſt vſe the ſame ſpæches which the Prophetes and Apoſtles did vſe ſpeaking of diuine matters.

For ſtraunge ſpæches haue brought in newe doctrine concerning religion, namely ſchoole diuinitie. Therefore doeth Paul moſt wiſely giue vs this admonition to beware of vaine iangling. 1. Tim. 6, 20. O Timotheus keepe that which is committed vnto thee, and avoide prophane and vaine bablings, and oppoſitions of ſciences falſely ſo called.

14 The fourtæenth thing is doctrine and inſtruction. Let vs not bee carried about with diuers and ſtraunge doctrines*. Heb. 13. 9.

If any man teach any other doctrine, and agreeth not vnto the wholeſome wordes of our Lorde Ieſus Chriſt, and to that doctrine which is according vnto godlines, hee is puffed vp knowing nothing, but doteth about queſtions and ſtrife of wordes, whereupon ryſeth enuie, ſtrife, railyng, euill ſurmiſinges. 1. Tim. 6. 4. 5.

15 The fiftæenth is the ſcope and end of the iourney.

Al our ſtudies muſt ſerue to the glory of God, and the edification of the Church. Hyrelings referre all things vnto gaine, Heretikes to winne praiſe, and get riches: both of them do ſerue their bellies, and not our Lord Ieſus Chriſt*. Rom. 16.

16. Lect. 7. Decemb. 1579.

Verse 8.

Goe vp into the mountaine, and bring thence wood, and build this house, and I will bee fauourable therein, and I will bee glorified saith the Lorde.

HAggeus proueth by fower arguments which are contayned in this verse, that the Temple of the Lorde was to bee builded withall expedition.

The first argument.

1 The first is set a Facili, from the facilitie of it. Certaine it is that opportunitie to do things well, is the singuler gifte of God, by meanes whereof it commeth to passe that those thinges which are most difficult, doe become easie and readie. But God hath giuen you most singuler opportunitie to buylde the Temple: which may sufficiently be prooued by this, that the circumstances doe excellently agree nowe vnto this purpose: and all these lettes and hinderances, which hitherto haue hindered you, are taken away. Wherefore yee Iewes goe too, and bee not slacke to doe your duetie. Goe vp into the mountaine, bring thence tymber, buylde the Temple &c.

Seeing that the Lorde doeth not onely in his

his expresse worde declare vnto vs, what hee will haue vs to doe, but doeth also helpe vs with these helpes, whereof wee haue neede in doing that wel which he would haue done: let vs indeuour our selues so that we neuer be found slacke to do our duties, and let vs vse the opportunitie offered aright.

This word Opportunitie is nothing else but a diligent considering of the time, and other circumstances. And agayne, the exhortations giuen by time & opportunitie are most graue and wise, & the same are plaine and euident, neither are they neglected without great danger and damage. Demost. r. Olyn.

Let not the vertuous and studious yong men neglect any opportunity, whenas they may profit in learning and manners: but let them laye holde vppon it readely, valiantly, and constantly, when it is offered vnto them, and let them imploy and apply the same vnto their vse.

2 The second argument which the Prophet vseth is fet ab æquo, from the conueniencie. It is most meete and conuement that wee doe those thinges couragiously, and religiously, which we doe well perceyue doe please God. But of the temple of the Lord it is saide, I will be fauourable in it. Ergo &c.

Ob. The most highest God dwelleth not in temples made with handes. Act. 7. I will bee fauourable in the temple, Hag. 18, Therefore the one of these two is false. An obiection fet a pugnantibus, from thinges which do disagree betweene themselues.

Anſ. I deny the consequent, because in the antecedent there is ignoratio elenchi. Ignorance

of

of an argument, or of the proofes. For these thinges are not spoken both after one manner.

Stephen alledging the words of the Lorde which we read in Isa.66. 1. Heauen is my seat, and the earth is my footestole: intreateth of the vniuersall presence of God wherwith he replenisheth al things, being himselfe infinite. Am I God of that which is nigh me, and not of that which is farre off? Shal any man hide himselfe in a secrete place, and shall I not see him? saith the Lord. Doe not I fill the heauen and earth? saith the Lord. This vniuersall presence is an essentiall qualitie or propertie belonging onely vnto God, which no creature hath nor can haue. But the saying of Haggai is to bee vnderstoode of the particuler presence of God, which is the presence of his grace, and also of his fauourablenes.

Ier.23.24.25.

The meaning of the wordes of Haggai.

As in times past it pleased God to dwell in the tabernacle of Syloh, and afterwarde in the temple which Salomon built, and there to giue answeres and oracles vnto his seruantes: so likewise hereafter will hee bee present in the seconde Temple, and take in good part the worship done vnto him in faith.

Ob. The flesh of Christ replenisheth all thinges. Eph.4.10.

Therefore not onely God the creator, but eue this creature likewise is euery where.

Ans.

An. I answere. There is a double fallacie in this false reason.

1. The first is Homonymiæ, or set from the ambiguitie of the worde. For that which Paul speaketh of Christe in the concrete, some men doe falselie understande in the abstract, of the nature which Christ take.

2. The seconde is, Fallacia accidentis, which is, when wee reason from the accident to the substance. For that which is rightlie spoken and affirmed of the giftes where-with hee fulfilleth all things: Of whose fulnes wee haue all receiued, euen grace for grace *: is falselie wrested vnto the substance of the flesh of Christ, which is not infinite, because it is mans flesh: not Mercionitically, &c. * Iohn. 1.

3. The third argument which the prophet vseth, is set from the ende, and vse of the Temple. The building againe of that Temple is not to bee omitted, wherein God will be glorified: but God will be glorified in the Temple of Hierusalem, as it is in playne wordes set downe in this place. Therefore, &c.

¶ Positions concerning the Temple.

1. Position.

Forasmuch as God would haue the Temple of Hierusalem to serue to his glorie, the instruction of the Iewish people, and the administration of the ceremoniall worship: the building againe thereof coulde not be omitted without committing of a most haynous offence.

2. Po-

2. Position.

And as God woulde in no case haue religion serue for gaine: so woulde hee not haue the Temple polluted with the helps thereof. Make not my fathers house an house of marchaundise *. And againe, My house is an house of praier, but yee haue made it a denne of thieues *.

17. Lect. 9. Decemb. 1579.

3. Position.

YEt GOD is most delighted in the Temple of the heart, beinge purified by faith. If anie man loue mee, hee will keepe my sayings: and my father will loue him, and vnto him will we come, & make our aboade with him. Againe, Doe yee not knowe that your bodie is the Temple of the holie ghost, which is in you, & whom you haue of God.

2. Cor. 12. 14.
1. Cor. 4. 18.

4. Position.

In this Temple must praiers be made continuallie: in this Temple must thankes bee giuen to God without ceasing: in this Temple must the reasonable seruice be done, and that *spiritu & veritate*, in spirit and truth.

Rom. 12.
John. 4.

4. The fourth argument vsed of the prophet, is fet a iusto, from iustice, and equitie. The order of iustice doth require that all men, & especiallie the faithfull, obey the Lord, when he prescribeth and commaundeth any thing. But the

Lord

Lord hath straitly commaunded you to build the Temple. Ergo, &c.

A Position.

In holy sermons, and exhortations made vnto the people, the authority of God must bee alleadged, least the oracles of God ware base, and become of no reputation, and least they seeme to bee inuentions, and dreames procéedinge from mans braine. Therefore is it, that the prophets doe often-times repeate these words, Thus saith the Lord.

Verse. 9.

You shall looke vnto much, and behold it is but a litle: and you haue brought it into the house, but I blew vpon it. For what cause, saith the Lord God of hostes? For my house which lieth waste, but you runne euerie man into his owne house.

5 The fist argument is fet from the plagues and punishmentes where-with the Iewes were plagued. It becommeth men which are of a sounde iudgement, and which are godlily giuen, not only to marke the causes of plagues and punishmentes: but also to auoide the same. But you, if you holde on to neglect the Temple, and to doe your owne busines, shalbe plagued with vainesse of your workes and labour. Therefore before all things, you must doe your indeuour to giue vnto God the thinges which are Gods. He proueth the minor proposition by the example of their infortunate labour in their husbandry, and

and houſeholde affaires. You ſowe much, and yet you gather but a little: and theſe thinges which with great paine and labour you haue gathered in the fieldes, and brought home, the ſame doe periſh when God bloweth vpon them, and they are ſcattered abroade like chaffe.

A digreſſion concerninge euill gotten goodes.

1 It is a ridiculous and hatefull kinde of vanitie, to gather goods together by hooke & by crooke, which ſhall ſhortlie afterwards periſh.

2 For he which doth this is impious towardes God: for doubtleſſe he can not ſerue God and Mammon.

Luk.16.13.

3 And againe the ſame man doth alſo hurt and bring himſelfe to deſtruction, according to that ſaying of Paule: *But* thoſe which will waxe rich, doe fall into temptation, and the ſnare, and many fooliſh and hurtfull deſires, which doe drowne men in perdition and diſtruction.

1.Tim.6.9.

4 He is alſo iniurious vnto the ſocietie and companye of men, accordinge to that ſaying of Paule. *Let* not a man dare to oppreſſe and intangle his brother in his buſines, becauſe *GOD* is the reuenger of all ſuch thinges*.

Theſ.4.6.

Here-vnto belonge theſe prouerbes.

The burthen of Salt is gone thither whence it came.
Euill gotten goodes doe ſoone periſh.

6 The first argument is fet from the impulsiue cause. There is no cause why those men should marueile that they are altogether infortunate, which make more accounte of their owne houses, then of the Temple of the Lord: of their housholde affaires, then of the worship of God: of their owne gaine, then of the glory of God: finallie, of them-selues, then of God. But the Iewes returning from Babylon did all these things. Ergo. &c. This argument dependeth vpon that which went before.

Of the alteration of the order by God appointed.

1 The degrees, coniunction, and distinction of thinges doe wonderfully set foorth the order which God hath appointed.

2 The degrees, are holy things, and things prophane. By nature there is nothinge prophane *: but certaine things are counted prophane, only by vse and custome *. Act.10.15. 1.Cor.9.

3 It is good order to preferre holie things before prophane things: It is disorder to put prophane thinges before things which are holy.

4 Holie thinges are holie either in deede, or by good custome and vse only, as thinges indifferent.

5 It is good order, if things indifferent be set after thinges which are rightly called holy: disorder, if they be preferred before them.

6 So there bee certaine things which are so vnlike and contrary, that they neither can, neither

neither ought they to bee ioyned together.

Mat.6. Luk.16. 7 It is good order before all things to seeke the kingdome of God, & the righteousnes thereof. It is disorder, to bee desirous to serue God and Mammon.

8 So there be certaine thinges which are so linked together that in the ordinarie dispensation they ought not to bee seperated.

9 It is good order, to ioyne the externall worde with the internall: with the baptizinge with Water, the baptisme of the Spirit: with the Breade and Wine vsed in the Supper of the Lorde, the Body and Bloude of Christe, sacramentallie. It is great misorder to seperate the externall worde from the internall: the Sacramentall signes from the things signified. I doe define the thinges signified not onely by the fruite, but also by the substance. As many of the Israelites being in times past contented with the externall sacrifices, did neither thinke vpon the Lambe of GOD which taketh away the sinnes of the World, neither of the sacrifices of thankesgiuing.

10 Furthermore, because GOD hath seperated certaine thinges, hee will not haue vs to attribute any thinge vnto them confusedly.

11 It is good order to ascribe the giuing of life vnto the flesche of Christe, and not vnto the earthlie breade vsed in the Sacrament of the Lordes Supper. Also to ascribe the washinge away of sinne, not to ỳ water vsed in baptisme, but to the sprinkling of the bloud of Christ.

12 It

12 It is better to followe the iudgement of GOD in all things, who is the best, and the wisest, then the wisedome of the flesh: for hee knoweth best, what things hee will haue vs to accompt good, euill, or indifferent.

Examples.

While wee looke not on the thinges which are seene, but on the things which are not seene: for the things which are seene are temporall: but the thinges which are not seene are eternall*. 2.Cor.6.19.

I seeke not yours, but you: for the children must not heape vp treasures for the parents, but the parents for the children. Iohn.14.23.

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18. Lect. Decemb. 14. 1579.

Verse. 10.

Therefore hath the heauen shut it selfe vppon you, least it shoulde giue you dewe: and the earth also hath shut her selfe, least shee should giue her encrease.

7 The last argument where-by the prophet doth proue, that the building of the Temple is not any longer to bee prolonged, is fette from the publike plague and punishment where-with the Iewes were punished.

Ma. Pub-

Ma. Publike and priuate punishments are testimonies of Gods wrath against ỳ transgressours of the lawe, and euident causes of the conuersion of these men, which are not past repentance. According to the saying: If we did iudge our selues, wee shoulde not bee punished. But when wee are punished, wee are instructed of the Lorde, least wee should bee condemned
1.Cor.11.31.32 with the worlde.

Mi. But GOD doth grieuously punishe you, in that hee hath shut the heauens that they may not moisten the earth with dewe: neither yet water the same with raine: and in that hee hath shut the earth that shee may not yelde vnto you her increase. Ergo. &c.

1 In this minor proposition, wee will note in order the situation of the holy land, and howe the same was watered. The lande whereunto yee goe ouer that you maie possesse it, is a lande of Mountaines, and Valleis, thou shalt
Deut.11.11. drinke water of the raine that cõmeth from heauen.

2 Therefore was it a blessinge of GOD whenas the Countrie was watered with raine. I will giue raine vnto your lande in his season,
Deut.11.14. earlie and late, and so shalt thou gather thy corne, and thy wine, and thy oyle. And I will giue grasse in thy fielde for thy cattle, & thou shalt eate and bee satisfied.

3 On the contrarie, the with-holdinge of raine was a testimonie of Gods curse. God is
Deut.11.17. angrie with the Idolaters, so that he shutteth

the

the heauens, that there maie bee no raine, & that the earth maie not yeelde her encreaſe. And the heauens which are ouer thy head ſhal be of braſſe, & the earth which is vnder thee of Iron. The Lord ſhall giue vnto thy lande, for raine duſt and aſhes.* &c. Deut.28.23.

Therefore it is certaine that the Iewes are brought vnto the feeling of the wrath of GOD, and called to repentaunce, by thoſe punishments which were laide vppon them for breakinge the lawe, & neglecting the building of the Temple.

1 *Of the hiſtoricall ſermons of the Prophets, and Apoſtles.*

1 The hiſtoricall Sermons doe plainely declare not onely what the Lord ſaith, but alſo what hee doth.

2 Hee ſheweth in the wordes of the lawe, that all men haue ſinned, and are deſtitute of the glorie of God: and in the ioyfull meſſage of the goſpell, hee profeſſeth that the faithfull are iuſtified freely for Chriſt his ſake. Rom. 3. Rom.3.

3 And as at all times hee ſetteth forth his mercie toward the penitent: ſo hee declareth his iuſtice towarde the ſtubburne, and ſtiffnecked, which will not repent.

4 Therefore as Chriſt ſaid to the diſciples of Iohn: Goe yee and ſhewe vnto Iohn what thinges you heare and ſee: ſo let vs heare and ſee what God doth. Mat.11.

5 Let vs remember that it is our part and

duety to seeke the Lord, that wee may finde him euen by groping, seeing that hee is not farre from euery one of vs. Act. 17.27.

6 Therefore men are often-times, & that diligently to be put in minde of the deliueraunce of the Church which was in the west part of the worlde, out of the captiuity of Babylon: of the regeneration of ỳ Church being stricken in yeres: of the restoring of the light of the gospell: of our conuersion, and of the cõuersion of many moe: that they may giue them-selues to marke the workes of God, to extoll the same, and to thanke God for his vnspeakeable benefits.

2. *Of the causes attending vpon the execution of Gods iudgement.*

1 All the whole nature of things serueth for Gods purpose, and for the execution of his iudgements.

2 This may wee see by the ready ministerie, and obedience of the Elements.

3 At Gods becke the heauen and earth are set open, that men may enioy Gods blessinge.

4 At his cõmaundement the riches of heauen and earth are shut vp, so that vnthankfull & disobedient persons can-not obtaine the same.

5 And most certaine is that which ỳ Apostle saith, the creature is subiect to vanitie, not of it selfe, but because of him which hath subdued it.

6 And

6 And although the agrément of the heauen and earth be wonderfull in preseruing of the life of liuing creatures: yet is the same compelled to serue both the blessing of God, & also his curse.

7 Therefore, seeing that God doth vouchsafe to prosper the order of nature, that he may bless the obedient: and againe, seeing he doth restraine the force of the nature of things, that he may send a curse vpon the disobedient: euen the very experience of this most frée action ought to stirre vp, and nourish in our mindes the hatred of sinne, & loue of righteousnes.

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19. Lect. 15. Decemb.

Verse. 11.

And I haue called a drought vppon this land, and vppon the Mountaines, and vppon Wheate, and vppon Wine, and vppon Oyle: and vpon all things which the earth bringeth forth: and vppon men, and vppon beastes, & vppon all the labour of mens handes.

This verse contayneth the exposition of the verse going before, and also the proofe of the minor proposition of the last Syllogisme. This is the summe of the induction which the prophet vseth.

God hath brought a drought vpon the earth, the Mountaines, Wheate, Wine, Oyle, vppon Man, and Beaste, and finallie, vpon the workes of your hands. And the like iudgment is executed vpon all other thinges. Wherefore it is cer-

taine that you are subiect to that curse whereof mention is made. Deut. 28. 16. Thou shalt bee accursed in the towne and in the fielde. Cursed shall thy basket bee, and thy store. Cursed shall be the fruite of thy wombe, and the fruite of thy land, the first begotten of thy oxen, and of the flockes of thy Sheepe. Cursed shalt thou bee when thou goest out, and when thou commest in.

In these west countries wee had in the last Spring, frost and colde in the verie Easter holydaies. Before harvest, and in the Seede-time continuall raine. This yeere did God shut the heauens that wee were quite past all hope to reape any store of fruite. Whence wee doe gather that GOD doth punishe vs in like sorte, as hee did the Iewes in times past, and that hee doth shut the heauen, and the earth.

¶ Questions, and answeares.

Qu. *VVhat thinges are to bee noted in this induction which the prophet vseth?*

An. The order and state of things. For to th'ende the prophet may declare according to the comminations of the lawe, that there is nothing which is not now accursed for the sinnes of the Iewishe people, hee beginneth at those thinges which are, as the heauen and earth, which giue vnto vs lodging: secondly, he commeth

meth vnto the fruites of these things which are, and doe liue, declaringe that the drought hath hurt the corne, the wyne, and the oyle, and other the fruites of the earth, and the trees: thence he proceedeth vnto those things, which are liue, & haue senses: and whilest that by Synecdoche hee maketh mention of beasts, he vnderstandeth all other liuing creatures which liue vpon th'earth, in the water, and which flie in the ayre. Fourthlie, he inuiteth him who hath also reason & vnderstanding, and for whose sake the creatures which are of lower degree are created, namelie man, comprehending vnder that common name, Princes, Children, Seruauntes, declaringe that hee also is accursed. Lastly, vnder these wordes, The labour of the handes, hee comprehendeth the affaires of husbandrie, the houshold affaires, the ciuill affaires, ecclesiasticall affaires, affaires in the schooles, &c. And to be briefe, all, both publike and priuate actions and functions, declaring that they were vaine, and vnfruitfull by the iust iudgement of God.

Let vs behold this distribution of things, that wee may without delay extoll the plentifulnes of Gods blessing, if at any time ẏ same be graunted vs contrary to our deserts, and that we may bee stirred vp to giue God thankes for his blessings, both spirituall and corporall, where-vnto the examples of holy men, which we finde euery where in the holy scripture doe exhorte vs.

2 God is the gouernor of stormes, and tempests. God doth make his sunne to rise vpon the Mat. 5. 45. Act. 14. 17.

good, and bad, hee sendeth raine vpon the iust and vniust *: for hee hath neuer suffered him-selfe to be without witnes, in doing good & giuing raine from heauen, and fruitfull seasons, filling our hearts with meate and gladnes *. The same thing doth the whole 29. psalme, & many other psalmes testifie.

2. Question.

Qu. Why then doth Paul say that the gouerment of the ayre is in the hand of the deuill, if God alone doe raise vp tempests, encrease them, and still them as it seemeth best to him? I reason thus. In whose hand the gouernment of the ayre is, it seemeth that hee doth stirre vp tempestes, gouerne them, and cease them. But the deuill hath the gouernement of the ayre in his hand, as Paul doth testifie, &c. Ergo.

Tertul. the deuil ceaseth to hurt, that hee may bee thought to cure.

An. I answere vnto the minor proposition, that Satan after a sort hath the rule in the ayre, and for this cause it is saide that hee beareth rule in the ayre, but not simply. For as the deuill by Gods permission doth bring diseases vpon men, whenas he abuseth the naturall motions of the humors, spirits, & members, that either when he cõmeth he may procure diseases, or els when he departeth and ceaseth to moue, he may seeme to cure ỳ same: so when God doth permit him, by ỳ stirring vp & intermingling of windes, cloudes, & meteors, he bringeth to passe wonderfull things: yet is not he able to do any more, or any greater things then God will permit him to doe. With fire

fire did he consume the flockes of Iob, and with a whirle-winde did hee throwe downe the house wherein his children were feasting.

3. *Question.*

Qu. Doest thou thinke that witches are able to stirre vp thunder, haile, frost, or other tempests?

An. I suppose that those witches which haue made them-selues ỹ bondslaues of Satan, when as otherwaies there is some such tẽpest at hand, are moued by Satan (for whom it is no harde matter to gather by the signes next afore going, that there will some tempest insue, or to foretell what tempests hee will stirre vp) to thinke that certaine things being done, they haue stirred vp tempests.

Ob. Therefore seeing they are not the efficient causes of tempests, they are not to bee punished.

An. I deny the consequent. For seeing that they haue willingly and wittingly giuen themselues to serue Satan, and doe also destroy both men and beasts with their sorcerie, & finally haue forsaken God: they deserue to be punished with death, as reuolts, homicides, and idolaters. Who is hee which doth thinke that a robber is worthy to be pardoned, if being put to flight by the trauelers, hee misse his purpose? I speake of these witches which by godly persuasion, not by any sodaine force of torments, are brought to confesse that they haue forsaken God and godlines, that with poysoned things they haue murdred men &

beastes, & that they haue serued ỹ deuill. I know there bee certaine which confesse that they haue done things, which are impossible to be done, eyther by force of nature, or powre of deuils. I thinke there is no credit to be giuen to their confessions which are wrunge out of them by torments, neither doe I thinke that there ought any rigour to be vsed toward such. And in this place we doe speake of those, which are properly called witches, concerning whom ỹ law is, Thou shalt not suffer a witch to liue. Paul in the number of the workes of the flesshe which deserue death, reckoneth vp witchcraft. But let it suffice to haue spoken thus much by the waie touchinge this matter.

Venifica.

Exod. 22.

20. Lect. Decemb. 1.

Verse. 12.

To heare the voyce of the Lord.

And Zerubabel the sonne of Salathiel, and Iehosua the sonne of Iehosadac, the highe Priest, and all the rest of the people heard the voice of the Lord their God, and the wordes of Haggai the prophet (as the *Lord* their *God* had sent him) and the people did feare before the face of the *Lord*.

To feare the Lord.

This history containeth the commendation & description of the obedience of faith which the Iewish people, together with their rulers began to declare, and vse towarde the Lorde, after they had heard Haggeus his sermon.

In this text we will briefly note these things.

1 First the proposition. By faith ỹ Iewes with one

one consent, heard the cõmandement giuen touching the building of the temple, and they feared God.

2 Secondly the confirmation. The argumentes whereof are these.

1. First the consent and agrément of all degrées of persons both superiours and inferiours.

2 Secondly the forme and order. For they heard Haggeus not as a man, but as an ambassadour of God, with such reuerence and attentiuenes, as if they had heard God himselfe speaking vnto them out of the heauens.

3 Thirdly the effect. They feared the Lord. For they did well perceyue that they had not giuen vnto their most louing Father the honour that was due vnto him, and therefore did they feare before the face of the Lorde.

The order which we will obserue in the handling of this text.

But to the ende that you my brethren and hearers may perceyue both by what meanes the argument being reduced vnto a position: the vse of this history may bee declared, and also what methode and order wee will obserue in expounding the same: wee will plainely set before your eyes first the position, secondly the chiefe points of the exposition.

The position.

The séede of Gods worde beeing receyued by faith, is effectuall and liuely, and bringeth forth good fruite, as the feare of God, and other fruits of the spirite, which are meete for those which haue repented.

The principall poyntes of the exposition, whereof wee will speake in order.

1 First wee will speake of the efficacie of the word of God, and of the causes thereof.

2 Secondly of the phrase, To heare the voyce of the Lorde: And of the obedience of faith.

3 Thirdly of the phrase, To feare before the face of the Lorde: or of the sonnely feare.

1 Of the efficacie of the worde of God.

The worde of God is effectuall.

This proposition doe I proue by a demonstration set from the authoritie of God, and experience.

That which both the authoritie of God, which ought to be to vs in steed of a sufficient reason, and also the generall experience of holie men doth teach and testifie, is not to be doubted of. But these two testimonies, namely, the authority of God, and the experience of the Saintes doe both togither testifie, that the efficacy of the word of God is great. Therefore we ought no more to doubte hereof, then when wee see the sunne rise wee ought to doubt, whether when it ascendeth aboue our halfe sphere it shall lighten all thinges which are laide open vnto it, or no.

I proue the minor by the authoritie and testimonie of the Lorde himselfe. Truely lyke as the raine and snowe come downe vppon the earth, and returne not agayne, but water the earth, and make it to bring foorth and bud, that it may giue seede to the sower, and breade to him that eateth: so shall my worde bee which shall proceede out of my mouth, it shall not returne vnto mee in vayne, but it doeth that which I will, and it prospereth in these thinges whereunto I sent it. Esa.55.10.11. Ier.23.28.

What is the chaffe (that is the dreames and inuentions of the false Prophets) to the wheate (that is, to the worde of God.) Is not my word like fire, (This fire doeth melt, seperate, and purge the golde) saith the Lorde: and like an hammer that breaketh a rocke *.

But if you all prophesie, and an infidele or an idiote come in, hee is raproued of all, he is iudged of all: and so the secretes of his hearte are made manifest. And so falling vpon his face hee shall worshippe God, confessing that God is indeede amongst you. Heere let vs note, that the Apostle speaketh in this place of the worde preached, which thing is done by the mouth of the seruauntes of God: leaste together with those heretikes, which doe professe themselues to bee inspired with the power of God, wee shoulde take from the same, the vse and efficacie thereof. 1.Cor.14.24.25.

The word of God is liuely and sharper thē any two edged sworde: and it pearceth vnto the

the diuiding of the soule and spirite, and of the ioyntes and marrowe, it discerneth the thoughtes, and intentes of the hearte. In this place the Apostle speaketh of the worde of God which is preached, and not of the worde subsisting.

2. The seconde thing whereby I proone my minor proposition is experience. In that solemne establishing of the olde Testament and the couenaunt, which was done after the lawe was repeted in Mount Sinai by Moses: The Israelits were so affected and mooued with the worde of God that they saide: Whatsoeuer the Lorde hath saide wee will doe and obey. And in the same historie of the people of the Iewes, it is playnely set downe that all men of what degree soeuer they were hearde the voyce of the Lorde, and feared the Lorde. Exod. 24. 7.

Ob. The kingdome of God is not placed in wordes, but in power, namely of the spirite. Thinges contrarie are not affirmed one of an other. Paul in setting Power against worde sheweth that they bee contrarie. Therefore he denieth that the worde is effectuall.

Ans. I answere vnto the minor propositiõ, wherein is a fallacie grounded vppon the ambiguitie of the worde, Worde: which in this place signifying mans eloquence which is sette and placed in choyse of wordes, is atributed to certain persons which are puffed vp with pride: and set against the spirite of the worde of God, whereunto power is proper.

There-

Therfore Paul doeth not denie that the worde of God is effectuall: but hee denyeth that the profounde speaches of these grounded and eloquent fellowes haue any force or strength at all.

21. Lect. 12 *Ianuar.* 1580.

Whence commeth this efficacie of the worde of God?

IT dependeth vppon the principall efficient cause, that is vppon the liuing and almightie God, who speaking vnto the heart of man giueth life and light vnto the same, that it may bee both most sweetely refreshed, and also followe him when hee calleth: least any man shoulde falsely suppose that there is some magicall force, either in the worde written or preached.

The course and order of the subordinate efficient causes is this.

1 First the principall cause is God. Furthermore forasmuch as these externall workes are attributed to all the persons of the holy trinitie, the testimonies of Scripture doe sometime attribute that generally to God, that hee doeth write his worde in our heartes. As for example. Ier. 31. 33. I will giue my lawe in the middest of them, and I will write it in their heartes. Sometime they doe attribute it vnto one person onely. As for

for example. The spirit of trueth shall lead you into all truth. For hee shall not speake of him selfe, but whatsoeuer hee heareth, that shall hee speake, and hee shall tell you what is to come. By this place of Scripture wee doe gather, that the spirite of God doeth both teach vs, and also that hee teacheth vs, and beateth into vs that doctrine which the Father would haue to bee reuealed vnto the Church by his sonne. Ioh.16.13.

2 Secondly, the fellowe cause is faith, which is kindled by the holy spirit after that the heart of man is once lightned by the worde, and that it may shinne as a lampe, it is nourished by the same spirite, by adding thereto matter and nourishment. Heb.4.2. For vnto vs was the gospell preached aswell as vnto them: but the worde which they heard did profit them nothing, because it was not mixed with faith, in those that hearde it.

1 By these wordes wee gather, first, that the worde is effectuall, being mixed with faith, that is, when the correlatiue, which is faith, doth answere vnto his relatiue, which is the word of God.

2 Secondly, wee must thinke the same thing concerning the sacramẽts, which as Augustine saith, are the visible worde of God. Vnlesse faith bee ioyned with them, wee reape no fruit thereby, but such as turneth to the destruction of a man.

Ob. Therefore the worde of God, and the Sacramentes doe depende vppon the faith of men,

men, so that without this faith there is no veritie and efficacie in them.

Ans. I answere by an instance. Therefore the rising of the sunne dependeth vpon the sight: so that vnlesse lyuing creatures do see it cannot ryse. Howe is it then that so manie lyuing creatures which are blinde doe no whit hinder the rysing of the sunne?

Therefore it is a popish toye, to feigne that the worde of God and the Sacraments doe giue grace, by the worke wrought, that is, if the worde be hearde onely with the outward eares, and the sacramentes bee externally receyued: though faith be not ioyned therewithall.

Furthermore it is a foolish kinde of transmutation for a man to seperate the Worde and the Sacramentes, and to chaunge the Sacraments into idols, & to attribute greater efficacie vnto them, then vnto the Worde. For vnlesse the worde bee added vnto the element, there shall be no sacrament. Moreouer it is euident that the worde is sufficient, if the sacrament bee wanting: but not on the contrarie. And nowe, if in an vnbeleeuer the word of God be not effectuall, what force shall the sacramentes haue in him?

Therefore let vs affirme that which is most true, that the efficacie of the worde and sacramentes doeth depend vpon the will of God. And that hee will haue faith to bee ioyned therewith in the right vse thereof. And consequently that God who giueth not holy thinges vnto dogges

will

will not haue the vnbeleeuers to bee made partakers of the truth of the woꝛd and sacraments, aswell as the faithfull.

Therefoꝛe as blindnes hath not power to beholde the light, noꝛ deafenes to heare the woꝛds which are vttered, neither numnesse of the lymmes to feele the qualities which are perceyued by touching: but let and hinder men from perceyuing such obiectes: so incredulitie which is the priuation of faith, hath no greater foꝛce then the woꝛde of God, and the sacraments, but yet notwithstanding it doeth so let and hinder the Infidels that they cannot bee made partakers of the internall woꝛde and the substaunce of the sacrament. Foꝛ faith is such an instrumentall cause that without the same we cannot lay holde vpon the celestiall giftes. As without eyes no man seeth, without eares no man heareth, without smelling no man smelleth, without talking no man discerneth tastes, without touching no man toucheth any thing: so without faith can no man see, heare, smell, taste, eat, and finally touch Chꝛist.

3 Thirdly the instrumental cause is the ministers of the woꝛde of God. 2. Cor. 3. 9. For wee are Gods ministers. 1. Cor. 3. 5. Therefore who is Paul or who is Apollos, but the ministers by whome yee haue beleeued, and as the Lorde hath giuen to euerie man. Mat. 16. The Apostles, the Lorde working with them, preached in all places. Mat. 16.

Quest. If such be the efficacie of the woꝛde of

of God, howe commeth it to passe that all men which heare the same, doe not beleeue it?

Ans. I answere that that commeth to passe by meanes hereof, because it is not giuen to euerie one to knowe the misteries of the kingdome of God. And for this cause it is not giuen to euerie man to know the misteries of the kingdome of God, because all men are not of God. Mat.13. 11.

Ob. That which is openly preached in the hearinge of all, that is receiued of all men. But the worde of God is heard as well of the vnfaithfull, as of the faithfull which are present. Therefore is it receyued as well of the one as of the other. Iohn.8.47.

An. I answere, there is a double fallacie in this argument. In the maior proposition there is a fallacie called * petitio principii, Or a crauing of that to be granted which is chiefly in controuersie.

Secondly in this worde Heard there is* fallaci æquiuocationis, and also in these wordes the worde of God, The vnbeleeuers doe heare with their eares the externall worde of God, but they doe not receyue into a pure hearte the seede of the internall worde. Therefore that same externall worde is a testimonie against them. But the faithfull doe heare the holy spirite inwardly beating into them, and sealing vp in the, those thinges which the ministers doe outwardly teach, and testifie: forasmuch as this thing is giuen vnto them alone, and not vnto the other. Or a fallacie grounded vpon the diuerse significations of one word.

22. Lect. Id. Ianu. 1580.

An answere vnto an argument whereby this may be reduced vnto an absurditie.

THerefore these men are not to bee blamed for their incredulitie, which haue not the gifte of faith giuen them, (which is the acknowledging of the trueth) seeing they are rather to be pitied then reprehended.

Ob. I argue thus. Euerie man hath not faith, 2. Tim. 3. 2. Therefore are the vnbeleeuers not to bee reproued for their incredulitie.

Solu. I answere, I denie the consequent. My reason is, because here is a fallacie in this, that y is assigned to be a cause, which is no cause. The middle and next cause of incredulitie is left out, namely the will of the vnbeleeuer beeing wrested and turned away from God, and the blindnes and hardnes of mans heart.

2 Of the phrase, To heare the worde of God, and of the obedience of faith.

No man can heare the voyce of the Lorde, vnlesse God doe open his holy mouth and speake vnto him.

1 God is saide to speake sometimes without vsing any wordes, when hee sendeth thunders, and tempestes. 1. Sam. 12, 11. The Lorde sent

sent thunder and rayne. Sometimes God is saide to speake in playne wordes, as when hee called our first parents vnto iudgement *: when hee gaue the lawe in mount Synai: Deut. 18. I cannot heare the voyce of the Lorde anie longer. And agayne. The Lorde spake vnto you out of the middest of the fire, you heard the voyce of his wordes: but sawe no similitude saue a voyce. And when hee bare witnesse of his onely begotten sonne *. Psal. 29. Gen. 6. Exod. 20. Deut. 18. Deut. 4. 12. Math. 3. 17.

2 It pleased him to speake vnto men, sometime in his owne person, sometime by some other. Hée spake in his owne person (that I may not repeat the former examples) when he made this aunswere vnto our Lorde Iesus Christe, saying: I haue both glorifyed it, and will glorifie it agayne. The author of the Epistle to the Hebrues, doeth testifie that hee hath sundrie times spoken vnto his saintes by others. God many times and diuerse wayes, in tymes past, spake vnto our fathers by the Prophetes, in these last dayes hath he spoken vnto vs by his sonne *. Ioh. 12. 28. Heb. 1. 1.

3 Hée will haue vs no lesse to estéeme hys voyce, and worde vttered by others, then if he vttered the same himselfe. Luk. 10. 16. Hee that heareth you heareth mee: and hee that reiecteth you reiecteth me: and he that reiecteth me, reiecteth him that sent me.

Examples.

The Iewes hearing the voyce of Haggeus,

thought they heard the voice of the Lord. And the men of Thessalonica beeing taught by
1.Thes.2.13. Paul, receyued the worde of God with a pure heart.

Ob. The efficient causes are not to bee mixed. But you in attributing that vnto the secondarie cause, which is proper to the principall cause, doe mixe them. You attribute that vnto the ministers which is proper to GOD, namely the effectuall worde of God. Ergo.

Ans. I answere vnto the minor proposition, wherein is a fallacie a dicto secundum quid ad dictum simpliciter. Forasmuch as this reason is grounded vpon that which is spoken respectiuely, as if it were spoken simplie.

That thing is attributed vnto the externall ministerie in some respecte, which is proper to the holy spirit, because it is an ordinary meanes,
Rom.10.12. and because by meanes thereof, the holy spirite is effectuall, according as it is sayde, Faith
2.Cor.3.5. commeth by hearing. And agayne, Who is Paul and who is Apollos, but ministers by whome you haue beleeued, and as God hath giuen to euerie man? In this latter sentence the principall cause which is GOD, and the instrumentall cause, that is the ministers, are ioyned together. And here wee are taught what wee ought to attribute to either of them.

I haue spoken somewhat of these wordes. The voyce of God, which in this place are taken simplie: It remayneth that I adde a worde or two touching this worde Heare. For it

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is sayde that the Iewes heard the voyce of the Lorde generally, with one consent.

1. Question.

Howe many wayes may men bee sayde to heare the worde of God?

Ans. For memorie, and also for iudgements sake wee will declare the same wayes according to certayne places of inuention.

If you loke first into the signification of the worde. Some men are saide to heare the word of God, properly, namely, these which heare the same and vnderstande it, and bring foorth fruit. Mat.13.22.

Othersome doe heare the worde improperly, either with a wauering minde, or at least but for a certaine season, or finally beeing too too much addicted vnto worldly cares and businesse. Mat.13.19.20.21.

Secondly if you respecte the instrumentes. The worde of God is heard with the eares, if you meane the externall worde: inwardly with a faithfull heart, if the internall word.

Quest. Doeth the internall worde differ from the the externall in forme?

Ans. No, for the holy ghost and the ministers consenting together doe preach all one worde, they differ onely in the ordinarie administration of the same. For that I may vse a plaine similitude, as the words and the meaning thereof doe differ: so doeth the externall worde

and the internall. The ministers they speake the worde, the holy ghost doeth beate into the heart the meaning thereof.

Ob. But this is a straunge kinde of phrase which you vse, To heare with the heart,

Ans. It ought to seeme vnto you no more straunge, then if I shold say that a faithful man doeth with the heart see, smell, taste, and eate Christe. With the heart man beleeueth vnto righteousnes. And faith is vnto the beleeuer as eyes, eares, tongue, lippes, mouth, and hande. For by faith alone doe wee lay holde vppon Christ and his spirituall benefites, and also therby applie the same vnto our selues.

3 Thirdly, the act and the manner howe it is done. First, the faithful being in the congregation of the saintes which prophesie, doe both heare with their eares, and also with their harts. Secondly hypocrites do heare with their eares, but not with a pure heart. Thirdly the saintes (as Danid being in exile) doe heare with their heartes, not with their eares.

4 Fourthly, the tyme of illumination and conuersion. Some men do heare long time with their eares, before they doe heare with their hearts, being in this point like vnto sede which lyeth long time vnder the grounde, before it sprout out. Some heare first with their heart, then with their eares, as Cornelius the Centurion.

Lect.

23. Lect. Ianuar. 25.

2. Queſtion.

Who be thoſe which heare the worde of God aright, and in deede?

Anſ. Thoſe onely which haue the priuilege of Gods adoption, of the ſpeciall gift, of effectuall calling and ſanctification graunted vnto them, according as it is ſaide, firſt concerning adoption. Theſe which are of God, doe heare Gods worde. Ioh. 8. 17. Secondly concerning the ſpeciall gift. It is giuen vnto you to know the myſteries of the kingdome of heauen, but vnto them it is not giuen. Mat. 13. 11. Thirdly concerning effectuall vocation. Hee hath called you by our Goſpell to obtayne the glorie of our Lorde Ieſus Chriſt. 2. Theſ. 2. 14. Fourthly concerning ſanctification. He that heareth theſe wordes and doeth them. Mat. 7. 24. Be yee doers of the worde, and not hearers onely deceyuing your ſelues. Iam. 1. 22.

3 Queſt. Howe doth God make vs heare his worde?

Anſ. So ſone as hee openeth our eares, that the ſweete harmonie of his worde may enter into the ſame. Myne eares haſt thou opened. Pſalm. 40. 6.

For like as thoſe which dwell nigh vnto the fall of Nilus and Rhenus, doe become deafe by

reason of the horrible noise of the water: so these men which liue in this worlde are so stricken, & become so deafe with the vaine pompe thereof, that God must needes pearce through, and open their eares. That done he openeth their hartes, as it is sayde of Lydia: The Lorde opened her hart, that she might hearken vnto the things which were spoken of Paul. Lastly he openeth the scriptures by interpreting the same.

Act.16.14.

Luk.24.32.

4 Quest. What thinges doeth the obedience of faith comprehende?

Ans. First the light of the trueth. For faith is an acknowledging of the trueth. Therefore comprehension and knowledge are attributed both to the same. Yet is there great difference betweene this knowledge and all other. For as Aristotle saith vna scientia melior est alia, vel quia certior, vel quia de meliori. One knowledge is better then an other either because it is more certayne, or because it is of a better thing. The knowledge of faith is first of all other most certaine: secondly it is occupied about the verie best obiect, which is the promise of grace. Again as the same Aristotle saith, Scientes vniuersale sæpe ignorant ipsum singulare. They which knowe the generall, are often times ignorant of the particular. But the beleeuing man knoweth certaynely that not onely those which beleeue shall be saued, but also that hee himselfe is heire of eternall life.

.Tim.2.4.

2 Secondly full assurance. Rom.14. Let euery man be fully assured in his minde. And

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in the second chapter of the epistle to the Colossians, there is mention made of ỹ full assurance of vnderstanding. Heb. 10. And let vs draw neere in assurance of faith. This assurance is declared more plainely by the example of the father of the beleuers. Rom. 4.

3 Thirdly, a desire to obey God. O my God this will I that I maie doe that which is acceptable in thy sight: and thy lawe is in the middest of my bowels. Psal. 40. 8.

3. *Of the phrase, To feare before the face of the Lord, and of the sonnely feare.*

Although it is said that the people did feare before the face of the Lord, and it is also a likely thing that the people had more grieuously offended then their rulers: yet dare not I restrayne this feare vnto the people onlie, according to the opinion of Hierome. For if the politike and ecclesiasticall Rulers had bene blameless, peraduenture they should not haue had anie nede of anie admonition & common reprehension. This doe not I speake preiudiciallie.

A short Methode.

1 First, what the feare of God doth signifie. The feare of God signifying not only the honour, but also the reuerence due vnto God, is commonly called of the Grecians φόβος κυρίου. Heb. 11. 7. it is called, εὐλάβεια. Sometime it signi-

signifieth the same which εὐσέβεια, godlines, whē it comprehendeth vnder it, all that worship which is due vnto God, as in that most worthie saying, The feare of the Lorde is the beginning of wisedome. Psalm. 111.10. Sometimes it signifieth the speciall gift of ỹ holy ghost. With feare and trembling make an ende of your saluation. Phil. 2.12.

2 Secondlie, the diuers significations of the worde feare. There is a sonnely feare, and there is a seruile feare. Of this latter feare doth Paul speake, when he saith: For God hath not giuen vnto vs the spirite of feare.

3 Thirdlie, whether there bée anie such feare of God. Bee not high minded, but feare. Rom. 11.20. These words are a remedy against carnall pryde and confidence, neither is it repugnant vnto the assurance of faith, & the certainety of our saluation.

4 Fourthly, what it is. It is a sonnely reuerence kindled in the heart of a faithfull man by the holie ghost, consisting vpon the reuerence of God, being most iust, and the loue of him being most mercifull, which is lightned by faith.

5 The efficient cause of this feare is, the holie ghost.

Esay. 11.2. 6 The forme, so to reuerence GOD that thou loue him alone.

7 The ende thereof, the honor due to God the father. Mat. 1.6. A sonne honoureth his father, and a seruaunt his maister: If I bee a father

father where is my honour? If I bee a maister where is my feare?

8 The effect, to preferre the worshipand loue due to God, before all thinges which are in this world.

9 The vertue which is like vnto this feare, is modestie. And also humilitie, and diligence in doing of the dutie.

10 The vice contrarie here-vnto in defect, is *Epicurisme*, whereof it is said. There is no feare of God before their eyes. Rom. 3. 1. Iohn. 4. 1. Pet. 3. Apoc. 21. 4. 2. Tim. 1.

The vices contrarie to the same in excesse are first, feare with-out loue. Secondly, too much fearing of men. Thirdlie, feare ioyned with vnbeliefe. Fourthlie, seruile feare.

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24. Lect. Iann. 25.

Therefore Haggeus the ambassadour of the *Lord*, in the ambassage of the *Lord*, saide to the people, I am with you, saith the Lord.

LIke-as cunning Chyrurgians, if at any time they haue launced an incurable wounde, or with an hote yron haue dryed vp a festered sore, vse to applie such plaisters as are most fit for the place, and may best diminithe and mitigate the paine: so the prophets after that they haue gathered by the fruites which are meete for repentance, that there is a godlie sorrow stirred vp in the

the mindes of men, through the heauie preaching of the lawe, and the denouncing of plagues, and punishments: they raise vp and put in good hope humble and contrite hearts, by promising the grace and presence of God. Hereof haue we a most notable example in this history, in handling whereof (if God permit) we will speake in order of two thinges: namely, of the persons, and of the speech.

The persons are of two sortes, the person of him which made this oration, and the persons to whom it was made.

His calling and office, setteth forth the person of him that made the oration. For Haggeus is called the angell, or ambassadour of the Lord

1 The credit and countenance of an ambassadour dependeth vpon the power and maiesty of his prince. Haggeus did his message not in the name of a mortall king, but in the name of that blessed and onelie king, the king of kings, and Lord of Lords, who onlie hath immortalitie. Therefore was his authority holy.

2 Further-more, for-asmuch as it is ẏ dutie of an ambassadour with great faithfulnes to declare those things onely which are giuen him in charge by his prince: Haggeus our Prophet doth shewe most plainelie, that hee spake vnto the people of the Iewes not his owne dreames, or the inuentions of his owne braine, but the oracles of the Lord God of hosts.

Hierome interpreting this place, bringeth in the

in the opinion of certaine concerning the same, which hee doth not allowe. Touching which opinion we will speake some-thing after the maner of the Logicians for the studious youthes sake.

Certaine there were in times past which did suppose that Haggeus, Zacharias, and Iohn Baptist, were not men, but angels: and that by the appointment, and commaundement of God they toke to them-selues bodies. They reasoned thus.

These three persons before named, are called in the scriptures * Angels. Therefore they were not men subiect to the like passions, as wee be. For-asmuch as diuers kindes cannot be affirmed of the same thinges.

I answere, there is a fallacie of equiuocation in this word angell, which is not the name of the nature, but of thoffice, being cõmon vnto the ministring spirits, and the holy men of God, which are sent ambassadours in the name of Christ.

And although wee doe graunt that the angels doe by Gods appointment take vnto them mens bodies, (that the godly may the lesse bee feared here-with:) yet doe we thinke that they doe both foolishlie and also daungerouslie goe about to proue that, by the example of the incarnation of the Worde, as these wordes doe seeme to import. Neither is this anie marueilous thing to bee beleiued of the angels, seeing that euen the verie sonne of God tooke

vpon

vpon him mans body for our redemption. For the Worde did not visiblie appeare in the flesh for a certaine season, as doe the angels: neither did hee take vpon him a phantasticall body, which seemeth to be a body, but is none, as Marcion did thinke: neither yet mans body onelie, without the reasonable soule, as Apollinaris Laodicenus doth affirme: but hee coupled vnto him-selfe by a perpetuall and personall league the intire nature of man.

Moreouer, ỳ is false which (as Hierome saith) ỳ same heretiks taught, namely, ỳ all reasonable creatures haue one nature, for this cause, because these men which haue pleased God, shall bee equall with the angels. Their fallicie was this. The blessed shalbe as angels in eternall life. Therefore all reasonable creatures haue one nature. Luk. 20. 36.

I answere, there is in the antecedent a fallacie from ỳ which is spoken respectiuely, vnto ỳ which is spoken simply. For the blessed shalbe like to the angels in respect of certaine properties, not simply in respect of their essence. As in the nature of angels there is no place either for mariage, or for procreation of children, forasmuch as God made the hostes of angels, and would haue them to be ministring spirits, which shoulde haue no neede of any bodily helps, as meate, drinke, or medicines: so the blessed shall not be maried, they shall not haue neede either of meate or other helps which serue to the sustentation of the naturall life. This speake I to

this

this intent, least wee should mixe diuers kindes together, and adioyne vnto the former fallacie, a fallacie of the accident.

Therefore doe wee agree with Hierome, who thought that truly ỹ by this word (angel) was ment, Prophet. For the worde Prophet, doth signifie an interpreter of the will of God. Ezec. 7.1.

Of the ambassadours of God.

Paul, 2. Cor. 20. saith, Wee are ambassadours for Christ, as though God did beseech you through vs, wee praie you in Christes name, that you will bee reconciled to God.

1 In this short sentence wee will briefly note, first, that the prince which sendeth the ambassadours is God the father, who will haue all thinges to bee gathered together into one, in Christ. Ephe. 1.10.

2 The iudge and taskemaister which giueth the charge is Christ Jesus. Teachinge them to obserue all thinges which I haue cómaunded you. Mat. 28.20.

3 The* prophets, and sub-prophets are the faithfull ministers of both testaments. or spoſman.

4 The adiunct, to be ambassadours euen in bands.

5 The property, to pray in Christs name. Not as though yee were lords ouer Gods inheritaunce, but that you may be an example to the flocke. 1. Pet. 5. 3.

6 The thing giuen them in charge, the worde of reconciliation. 2. Cor. 5. 19.

7 Un-

7 Vnto whom these ambassadours are chiefly sent: vnto those which are predestinate vnto eternall life.

8 The ende whereto they are sent: publikelie and faithfully to testifie the reconciliation with God.

Sithens these things are so, let those which are sent of this ambassage nowe, take heede that here-after they bee not punished for dooing a wrong message: and let those which are about to take this same ambassage vpon them, get to them-selues with all faithfulnes, and diligence, those helps which are necessarie for this ambassage, which is most weightie: least that they take in hand so holy a thing being vnprepared, and with vnwashen handes.

It remayneth that I speake some-what of these vnto whom this oration was made. Hierome doth thinke that these thinges were not spoken vnto the Captaine and high Priest, but vnto the people of the Iewes: and this doth he gather hereby, because the people were not as yet come vnto the loue of God, which casteth out all feare.

And although I willinglie graunt that the Iewish people was farther from perfection then their rulers, namely Zerubabel, Iehosua, and others: yet doe not I thinke that these thinges which are here spoken, were onlie spoken vnto the people. For what? Had the rulers lesse neede of the gift of the feare of God, and of the prophets consolation, then the cõmon people which

were

were of base estate: Furthermore there is in the reason which Hierome bringeth a fallacie called Petitio principii. For that was not a seruil kynde of feare, which is said to haue bene in the Iewes: but a sanlis feare, which is ioyned with loue. This may be sufficiently proued hereby, because God was not offended there-at, yea because it was giuen them by God to feare him, & to bee afraid because they felt his wrath against their sinnes.

Or a crauing of that to be granted which is chiefly in controuersie.

Let vs remember that the most sweete cõsolations of the prophets, are spoken vnto vs also, and that they are written for our sakes, if so be it there go before in vs contrition of heart, hatred of euill, loue of that which is good, and to bee briefe, the study of sanctification. For whatsoeuer thinges are written before time, they are written for our learning, that through patience and consolation of the Scriptures wee might haue hope*.

Rom. 15.4.

A comfortable speech.

I am with you (saith the *Lord*). In this speech, though it be but briefe, we will note foure principall points. First the maner of the cause: secondly the proposition: thirdly the argument: fourthly the mistery.

1 The maner of cause is in this place deliberatiue. For the prophet doth exhort the people with-out delay to take in hand the building of the holy temple, and to hope well of the help

and defence of God, and also of the good successe which they should haue in their worke.

A position.

Like-as a faithfull and wise Steward giueth vnto his maisters familie their portion of meat in due season: so the prophet when need requireth vseth reprehension: and when-as he gathereth by ỹ effects, that their hearts are cõtrite, he vseth the remedie of consolation. Brethren if anie man bee sodainly taken in anie offence, you that are spiritual restore such a man with the spirit of meekenes. Gal. 6. 1.

But Paul speaketh of the duety of all the faithfull, and not of the ministers only, whose duety it is to followe his foteſteps which saide: The spirit of the *Lord God* is vpon mee, because the lord hath annointed me. To preach the gospel vnto the meeke hath hee sent me, that I shoulde binde vp the broken in heart, that I shoulde preach libertie vnto the captiues, & the opening of the prison vnto these which are bounde. Isay. 61. 1. &c.

2 The proposition which in this place for breuities sake is omitted by the prophet: may bee gathered out of that which goeth before, & that which followeth. Builde the temple of the Lord, take in hand that holy administration which hee hath appointed, & that with-out delay, that you may in-deede declare that you make the greatest accompt of holy things, and that they are more deare vnto you, then prophane things.

3 The

3 The argument drawen from the presence, and help of God is this.

With whom-soeuer the Lord is present, it becōmeth those being excellently incouraged with faith and hope, valiantly to take in hand, & courageously to finish the worke of the Lord. But God is now present with you Iewes. This doe his giftes vnto you giuen sufficiently declare, namely the obedience of faith, sonnely feare, and other helps which without al doubt are bestowed vppon you for this cause, that you shoulde at length take in hand the worke of ỹ Lord. Therefore now goe to, let passe your owne buildinges and houshold affaires a while, and builde the temple of the Lord.

The maior is made euident, and also confirmed by that place of the Psal. 127. 1. If the Lord build not the house, they labour but in vaine that build it. If the Lord keepe not the citie hee watcheth but in vaine that watcheth it. And worthy to bee remembred are these two godly verses of that godly, and blessed man Philip Melangthon.

Nullius est fælix conatus, & vtilis vnquam,
consilium si non detque iuuetque Deus.

No enterprise man taketh in hand,
can bring him any gaine,
If God bee not his counseller,
and help him in the same.

25. Lect. Ianu. 27. 1580.

An obiection against the maior.

That thing which is common aswell to the infidells, as vnto the belieuers, and also to all the creatures that are in the world: can bee no singular & particular comfort vnto the saintes. But God is present with all these, as his gouerning & preseruing of the whole course of nature doth sufficiently testifie. Therefore coulde not this oration, I am with you (saith the Lord) any whit incourage the Iewes.

An. I answere vnto the minor proposition, wherein there is a fallacie of equiuocation in the phrase, I am with you, which the prophet vnderstandeth of ỹ presence of grace: but in this argument it is taken for the presence of God, which is commonly called the *repletiue presence. These sayings may be vnderstood of the repletiue vniuersal presence of God. Ps. 135.7.8. Whither shall I goe from thy spirit, or whither shall I flie from thy face? If I goe vp into heauen thou art there, If I make my bed in the hell, behold thou art there also. Isay. 66.1. Thus saith the Lord, heauen is my seat, & the earth is my foote-stoole. Ier. 23.24. Shall any man hide him selfe in the secret places, & shall not I see him, saith the Lord? Doe not I fill the heauen and earth, saith the Lord? But of the presence of his grace & ayde, it is said,

Or which filleth all things.

I will

I will bee with him in trouble, I will deliuer him & glorify him*. Seeke the Lord while he is to be found, call vpon him while he is nigh*. If God be on our side who is against vs*. Psal.91.15. Esay.55.6. Rom.8.31.

Que. Are these wordes of Christ Mat. 28 *Behold I am with you*, to bee vnderstoode of the person of Christ, or of the one of his natures onlie?

An. They are to be vnderstood in the concrete of his whole person. For whole Christ is euery where, but not the whole of Christ. And many things are rightly affirmed of his whole person, which in the abstract doe agree with neither nature of themselues, as the names of his office: or els they doe agree with the one of them, as to be crucified, to die doe not agree with the Godhead. Christ is dead, in the flesh*. 1.Pet.4.

Qu. Is the humanitie of Christ euery where reallie?

An. No truely, and that first of all for this cause, because he is an instrumentall creature, if you respect his body: a finite spirit, if you respect his substantiall forme. Secondly, there is nothing in all places, but that which is most simple, there is nothing most simple, saue that which is from euerlasting and vncreated. Lastlie all the godly confesse that the body of Christ is not in the supper of the Lord really.

Cyrillus subscribing hereunto, in his eleuenth booke vpon Iohn. Cap. 19. saith, whilest Christ was

"was present & liuing together with his apostles,
"in the flesh, it was vnto them a manifest cõsola-
"tion, seeing ỹ he might be seene with ỹ eyes. For
"mans minde is wont to giue credit not to hyde
"things, but to things that are euident. Although
therefore the Lord whẽ he is absent in body, can
doe all things what-soeuer hee will, (for Christ
Iesus is ỹ same yesterday, and to day, & remai-
neth the same for euer:) yet his apostles being
depriued of his presence, could not but be trou-
bled, especially seeing that the waues of ỹ world
did with great rage beate against them, and en-
deuoured by all meanes possible to throw them
downe when as they preached the truth.

Or man-hoode. Qu. Is that selfe same * humanitie euerie where, after a spirituall maner?

An. Yea truely. For hee is present with the faithfull in all countries and places, by the efficacie of his merites, his power, his maiesty, and giftes: yea, hee fulfilleth all things here-withall.

Ephe. 4. 10.

Qu. How are these words of his to bee vnderstoode? The sonne of man is in heauen. Iohn. 3. 13.

An. By the imparting of properties, that is, the manner of affirmation, whereby the properties of the natures are attributed vnto ỹ whole person in the concrete. Therefore Christ was at that time in heauen, and in all places, according to his diuine nature: but according to his humanity he was in that place where Nicodemus found him, and spake vnto him.

Cyril.

Cyrillus interpreteth these words. When as (saith hee) the sonne, being the Worde of GOD, came downe from heauen, hee saith that the sonne of man came downe, refusing to bee diuided into two natures after his incarnation: neither suffred hee any man to affirme that the temple which was taken of the Virgin was one sonne, and the word of GOD an other, although these things which are in both of them naturally, may be cõueniently distinguished. For as the Word is of God, so is the man of the woman. Therefore is Christ one of both, being indiuisible in his sonnehoode, & diuine maiestie. For how can the thinges which are proper onelie to the worde of God, be otherwise applied vnto the sonne of the Virgin: And on the contrarie, how can ỹ things which belong only to the flesh, be attributed vnto the word of God? For he saith now, that the sonne of man is come downe from heauen, and it is written that in the time of the passion, the sonne of God him-selfe did feare, as if hee himselfe did suffer, which thinges are onely proper vnto his humanitie.

Qu. Doth the sonne of man, and the humanitie signifie all one thing?

An. Noe. The man Christ, the sonne of man, of God, of the highest: doe signifie his person in the concrete. The godhead, the word the person taking: The flesh, the humanity, doe signifie the nature taken.

Qu. Is not Christ diuided, when-as it is denied, that his flesh is euerie where with the worde?

An. He is not diuided. For to be euery where together is not the specificall difference of the vnity of the word, and the humanity: (for then should the father, the sonne, and the holy Ghost be all one person, and not three distinct persons, seeing they are together euery where, which are one in essence) but to make one person.

Furthermore, forasmuch as the Godheade is infinite and incomprehensible, as it is without the humane nature, so is it in the same, and ioyned personally to the same.

Qu. To Christ is giuen all power, therefore the vniuersall presence or vbiquitie.

An. You should first of all haue diligently distinguished betwene all power which appertayneth to his office, and omnipotencie, which is nothing els but the infinite essence of God: for Christe speaketh of the former, and not of the latter.

Omnis potestas. Omnipotentia.

If omnipotencie, that is, an infinite essence were giuen to the flesh of Christ really, thē perhaps this argument might procéde. But forasmuch as there is a personall vnion of two natures in Christ, I will then graunt that he is euery where in the flesh, whenas you shall proue that the same flesh hath bene from euerlasting, & that it is most simple. Secondly, you should not haue bene inconstant in your wordes: neither should you haue reproued your selfe.

For

For to proove that Christ is euerie where in the flesh, you vse to inferre these wordes, I am with you vntill the ende of the worlde: which as I haue declared may bee rightly vnderstoode of his person: but they are falselie by you restrayned vnto the humane nature, although I am not ignorant ỹ that pronoune (I) is sometime restrayned vnto the other nature. But in this place you doe falsely restraine the name of Christ (which without all doubt doeth signifie the person,) vnto his flesh. To Christ say you (that is to his flesh) is giuen all power.

Ob. The Godheade can take nothing, therefore these wordes, (To mee is giuen all power,) ought to bee referred vnto the humanitie.

Ans. You shoulde haue made a distinction betweene the diuine essence, which is sufficient of it selfe: and the person of the mediator.

Like as in respect hereof the sonne was sent, he went out from the father, hee is inferiour to the father, hee humbled himselfe &c. so also he receyued all power, and a name which is aboue euerie name. Vnto the godheade of the Worde can nothing bee added, which is all one with the father and the holy ghost. For it is, as hee saith, a substance sufficient of it selfe vnto felicitie. Thus say I least any man shoulde obiect that wee play the Arrians. Mat. 28. 18. Phil. 2. 9.

Quest. What answere shall I make to those which restrain this pronoune (I) in the sayings which concerne Christ, vnto his humanitie.

Anſ. Shew then theſe three things, which are grounded vpon the authoritie of the ſcripture.

1 First, that it is ſometimes to bee vnderſtoode in the concrete of the whole perſon of Mar.14.62. Chriſt; as in theſe ſayinges: I am: and you ſhal ſee the ſonne of man ſitting at the right hand of power, and comming in the cloudes of heauen. Mar. 19. For I am that good ſheapehearde. Ioh. 10. 11. I haue ouercome the worlde. Ioh. 16. 33.

2 Secondly, it is ſometime reſtrayned vnto the Godheade, as in theſe ſayinges. Before Abraham was I am. Ioh. 8. 85. I and the father are one. Ioh. 10. 30.

3 Thirdly, it is ſometimes reſtrayned vnto the humanitie, as it appeareth by theſe teſtimonies of ſcripture. And if I ſhall bee lifted vp, I ſhall draw all men vnto me. Ioh. 12. 32. And againe. You ſhall alwayes haue the poore with you, but mee ſhall you not haue alwayes with you. Ioh. 12. 8. Cyrillus expoundeth theſe wordes thus. When hee ſaide of himſelfe, but mee ſhall you not alwayes haue, the Lorde ſpake of the preſence of his bodie. For according to his maieſtie, according to his prouidence, according to the vnſpeakeable and intuiſible grace of his godheade; that is fulfilled which hee ſaide. Beholde I am with you at all times euen vnto the ende of the worlde.

It ſhall bee the part and dutie of the godly, omitting contention, diligently to marke what that

pronoune (I) doeth signify in diuers places. I will adde a breefe example of reducing the same vnto an absurdity. Christe sayth, Iohn 12.26. Where I shall be, there shall also my minister be. But Christ is euery where (in his flesh) by that supposition, which feigneth that this pronoune (I) is restrayned vnto his humanity onely. Therefore shal his ministers be euery where. Who is hee that doth not see this same to bee false. An absurditie.

Forasmuch as wee shall haue occasion ministred to speake else-where of the mysterie contained in this Oration: we will onely recite the words of Hierome. I wil be your helper, build my house, which amongest you is destroied: whilste I am amongst you, no man shall bee able to hinder your building. Of the mysterie.

To the same purpose serueth that saying of the apostle. Do you not know that your body is the Temple of the holy ghost, which is in you, whome you haue of God, neyther are you your owne.

26. Lect. Feb. 8.

Verse. 14.

And the Lorde raysed vp the spirit of Zerubabel the sonne of Salthiel, the captayne of Iehuda, and the spirit of Iehosadac, the high priest, and the spirit of all the rest of the people

ple, and they entred in, and did worke in the house of the Lord of hostes their God.

By Gods assistance we will here handle two pointes, the history, and the allegory.

The historie.

The Argument. Thorough Gods ayde and helpe, the second temple of Hierusalem was restored with greate good successe.

1 Certaine it is that the consent of all estates to take in hande the worke of the Lorde, and also to finish the same: is a singular gift of God. The chief gouernors of the people of the Iewes most ioyfully, and with one consent took in hand the restoring of the Temple. According to the oracle of the restoring of Sion: For thy seruants shall fauour her stones, and her dust. And the heathen shall feare the name of the Lorde, and all the kings of the earth thy glorie: because the Lorde shall builde vp Sion, and hee shall bee seene in his glorie &c. Wherefore it is without all doubt that their spirit was rayled vp by the Lord.

Psam. 102.

2. Position.

It is onely in the hande of God, not onely to take away such hinderances as doe let any good and godly purpose, but also to turne them into the contrary, so that whereas they were lettes, they may be helpes, and serue to godly purposes.

But

But the purposes and endeuours of these men which were vnwilling the Temple shoulde bee restored, were not onely made frustrate, but also serued to the purpose of the Iewes, as we may se, Esdras 5.6. in the history of Thatthenaus and Setharboſnaus, and of other which were enemies vnto the Iewes. Therefore most certain it is that God brought this thing to passe.

Positions.

1 God is hee that worketh in vs both to will and to doe, of his free good wil*. Where- *Phil.2.13.
fore touching good workes whereof we are onely properly the instrumentall causes, although not onely the passiue causes, let vs sing that song of Dauid, Not vnto vs, O Lorde, not vnto vs, but vnto thy name giue the glorie: for thy mercie and for thy truethes sake. Psal. 115. 1. Shal the hatchet, the sawe, the rodd, triumph. Isay. 10. 15.

2 All the workes of God are amidest contrarie meanes. Therefore when hee determineth to bring to passe wholsome and laudable things, some hinderances are alwaies laide in the way, which God doth afterwarde remooue, that hee may make way for his counsels, and workes. Whenas the Iewes were begunne with great consent, industrie, and labour to builde the temple: straightwaye come their enemies the captayne of Syria, and the Samaritanes, who when they coulde not hinder the holie worke themselues, they referred the matter vnto *Da-*

rius

rius the sonne of Histaspes, who hauing searched the chronicle, commaunded them to hasten the building, and also to beare the charge thereof. 1. Esdras. 5. & 6.

3 We must not regarde what enuious men thinke and doe, but what God doeth. For God helpeth and furthereth the good, not onely by meanes of the good, but also by meanes of the bad, though they be ignorant thereof. You (saith Joseph vnto his brethren) thought euill agaynst mee, but God thought to turne the same to good. Gen. 50. 20. And Haman the enemie of the Iewes, was enforced to giue that honour vnto Mardocheus, which hee hoped for himselfe. These and the like examples, may bee a comfort to those which are in miserie, by reason of the crueltie and subtile dealinges of their enemies. Hester. 9.

The Allegorie.

Although the most highest dwelleth not in temples made with handes, yet would he haue the Temple of Hierusalem, which by Salomon was builded to his name, and by Zerobabel and others was restored to serue for ỹ instruction of the olde people. And furthermore hee will dwel in all the faithfull, and in the whole Church as in temples by him sanctified, for which cause we must giue our selues to leade an holy life, seeing that wee are made Gods dwelling place.

And here for instructions sake, wee will first of

of all speake of the temple made with handes: secondly of the Temple of man: thirdly of the Temple of the Church, fourthly of the Temple of heauen: lastly, why Iohn: Reuel. 21. 22. doeth denie that there is any temple in the Ierusalem which came downe from heauen.

27. Lect. Feb. 9.

1 *Of Temples made with handes.*

1 STephen the first Martyr. Act. 7. 48. calleth those Temples, Temples made with hands, which by the industrie, cost, and labour of men were buylded.

2 And amongst all the most famous Temples which were in the whole worlde, the temple of Ierusalem did beare the bell not onely in respect of gorgeousnes, whereat the heathen did maruell: but also of the commandement giuen by God, and the vse thereof.

3 Touching these things we wil cite the sayinges of Isay Chap. 56. I will bring them vnto my holy mountayne, and I wil make them glad in my house of prayer. Their burnt offeringes and sacrifices shall bee accepted vpon myne altar, becausе my house shall bee called the house of prayer for all people, saith the Lorde.

Although in this oracle the Prophete doeth intreate of the gathering together of the Church from

from among the Gentiles, and of the worshippe which these men should giue vnto him by faith: yet doeth hee also speake of the Temple of Ierusalem, and of the vse thereof: teaching first that the same was holy vnto the Lorde: secondly that not onely the ceremoniall worshippe, but also the reasonable worshippe was there done vnto the Lorde, and was acceptable in his sight. To the same purpose serueth the oracle of Ezechiel. 43.7. Wherein it is called the place of the throne of God, and the place of the soles of his feete, wherein hee dwelleth in the middest of the children of Israel. This Temple therfore is extolled, because God woulde bee present there, and woulde heare in the same the prayers which should be powred out before him in faith.

A figure of the the Church.

4 And although the seconde temple was not like vnto the first which Salomon did builde, in gorgeousnesse of building: yet was the glory thereof greater for this cause, because Christ taught therein. Hagg. 2.10.

The worship which the Church giueth to God.

5 Ob. But the wordes of Paul seeme to be contrarie to that saying of Ezechiel touching the place of the throne, and the soles of the Lordes feete. God who hath made the worlde, and the thinges that are therein, forasmuch as he is the Lorde of Heauen and earth, dwelleth not in the Temples made with handes, neyther is hee worshipped with mens handes as though hee had neede of any thing. Act. 17.24.25.

Anſ. I anſwere they are not contrarie, for-aſmuch as they are not ſpoken both in reſpecte of one thing. For Ezechiel ſpeaketh of the preſence of the grace of God, whereby hee vouchſafed to bee preſent in the Temple, not for the [illegible]es ſake which was made with handes, but for the godly mens ſake which mette there, and and worſhipped God in faith. But Paul teacheth that God hath no ſuch neede of lodging, houſe, apparell, and other helpes which ſerue to the ſuſtentation of the naturall life. For the Apoſtle ſpeaking vnto the ſuperſtitious Heathickes and Idolaters, refuteth their imagination touching the temples and Altars of their Gods which they had feigned to themſelues.

2. Of the Temple of man.

1 Likeas our Lorde Jeſus Chriſt, ſpeaking of the temple of his bodie, ſaide vnto the Jewes, Deſtroy this Temple, and in three dayes wil I buylde it againe *. So Paul the Apoſtle ſpeaking of the bodies of the faithfull ſayth, Knowe yee not that your bodie is the Temple of the holy Ghoſt, which is in you, whome you haue of God, neither are you your owne *. This is the chiefeſt commendation which our bodie can haue, being worthie to be preferred farre before all the titles and teſtimonies of the Philitions, and naturall Philoſophers.

Iohn. 2. 19.

1. Cor. 6. 19.

2 And out of this commendation doeth the Apostle picke sufficient matter for a godly exhortation in ỹ verse following. You are bought with a price, therefore glorifie God in your bodies, and in your spirit, which are Gods*. And thus doe wee glorifie God, when we make our bodies a lyuely sacrifice, holy, and acceptable vnto God, which is our reasonable seruing of God, and when as wee worship God who is a spirite, in spirite and trueth. These sayings of Bernarde are worthie to bee remembred. The soule must bee enlarged, that it may bee an habitation for God. And agayne, The soule is Christes house wherein hee dwelleth willingly. And agayne, The soule that walketh in the spirite is the house of the bridegrome. Furthermore that is a notable saying of Augustine. Wilt thou haue thy flesh to serue thy soule? Let thy soule serue God: thou must be gouerned, that thou maist bee able to gouerne.

1. Cor. 6. 20.

Rom. 12. 1. Iohn. 4. 24.

3. Of the Temple of the Church.

There can nothing bee more fitly and truely spoken of this temple, then ỹ which Paul taught Ephe. 2. 20. Beeing buylded vpon the foundation of the Prophetes and Apostles, whose chiefe corner stone is Christ Iesus himselfe. 21. Wherein all the whole buylding beeing aptly coupled together, it groweth to bee a Temple holy vnto the Lorde. 22. In whome

you

you also are buylded together, that you may bee a dwelling place for God through the spirite.

1 By this place wee learne, first, who is the foundation, and who is the chiefe stone of the corner of this Temple, namely Christ Jesus. 1. Cor. 3. 11. For an other foundation then this can no man laye, besides that which is laide which is Christ Iesus.

2 Secondly, who bee these liuely stones which are builded vppon the foundation of the Prophetes and Apostles, namely the faithfull. 1. Peter. 2. 5. You also as liuely stones bee builded a spirituall house, &c.

3 Thirdly, what is the manner of the building, namely the coniunction with Christ by faith. 1. Pet. 2. 4. Vnto whome you beeing added, who is the liuely stone, beeing reiected of men, but chosen and pretious with God.

4 Fourthly, who is the builder, namely God. Heb. 3. 4. For euerie house is builded of some man, but he that buildeth all things is God.

5 Fifthly, who those be which together are Gods labourers, namely the faithfull ministers. 1. Cor. 3. 9. 10. You are Gods buylding. By the grace of God which is giuen mee, as a skilfull builder, I haue laide the foundation: but another buildeth thereon. Furthermore let euery man take heede how he buildeth thereon.

6 Sixtly, what is the ende whereunto it is

ordayned, namely the coupling together of the saynts, (as saith the the holy Apostle) the work of the ministery, the edification of the body of Christ.

28. Lect. 10. *Febr.*

4. *Of the Temple of heauen.*

Apoc. 11. 19, Then was the Temple of God opened in heauen, and the arke of his couenaunt was seene in his temple. Most men do take this temple for the sanctuary of heauen, whereof mention is made. Heb. 9. 24. For Christ is not entred into a sanctuary made with handes, which is a figure like to the true sanctuary: but into heauen it self, that he may appeare nowe in the sight of God for vs. In this temple is our freedome, according to that saying of Paul: For we behaue our selues as free-men of heauen, from whence also wee looke for a Sauiour euen the Lorde Iesus. Philip. 3. 20. For this cause seeing we are risen with Christe, let vs seeke the thinges that are aboue, where Christe is sitting at the righte hand of God: let vs care for heauenly things, not for earthlie things. Col. 3. 1. 2.

Quest. What meaneth Iohn by these wordes spoken of the heauenly Hierusalem: Neyther sawe I any temple in her, for the Lorde God Almighty is her Temple. Apoc. 21. 22.

The

An. The same which Paul meaneth by these wordes, God shall bee all in all. Therfore saith John, The Lambe shall be in steede of a Temple, the Sunne, the Moone, to all the blessed. And then shall bee reuealed the glorye and felicity of those men which are grafted into Christ, and made partakers of his body, and shal raigne with him &c. God graunt that our sorrowes which we now feele, whilste we are strangers with the Lorde, may bee mitigated by the hope of so great felicity. Amen.

Quest. Is it lawfull to build Churches in honour and remembraunce of dead saintes?

Ans. It is not lawfull. For wee must not giue that vnto any creature, which is onely due vnto God, and is proper to the diuine nature. It is proper to God alone to appropriate vs to himselfe, and to dwell in vs, according to these sayings. Know yee not that ye are the temple of God? If any man destroy the Temple of God, him shall God destroy: for the temple of God is holy, which you are. 1. Cor. 3. 16. 17 And of all the faithfull it is sayde. Know ye not that your bodye is the Temple of the holie ghoste, which is in you, and which you haue of God, and ye are not your owne. 1. Corin. 6. 19.

These thinges are spoken of the Church, and of the liuely members thereof, wherein without doubt, the holie spirite doth dwell: but the question was also mentioned concerning the temples made with handes. Inst.

Let vs therefore heare what Augustine saith, who denyeth that the Temples are erected vnto the Martyrs. To God, (saith he) doe we builde Temples; although they be named after the names of the Martyrs, to put men in minde of the Martyrs.

Cyrillus in his Booke De fide, praysing Queenes, amongest other thinges giueth them this commendation, that they did erect moste sumptuous temples vnto Christe, without making any mention of the dead saintes.

And whereas Hierome in a certaine place sayth, that the temples of the martyrs are to be had in great reuerence, it ought not be preiudiciall to this matter. For certaine it is that the honour which is due vnto God alone, must not be giuen to Martyrs, neither is their bloude to be mingled with Christ his bloud, which is the price of our redemption. The memoriall of the martyrs, and the great admiration which their giftes wherein they excelled did and doeth procure, ought to serue to the glory of God alone, and to our amendment, because hee powred out vpon them the gifts of his grace in such aboundaunce.

The first verse of the seconde Chapter.

In the fower and twentith daye of the moneth, in the sixth moneth of the seconde yeere of Darius the king.

This verse agreeth with the former history set

set downe in the end of the first chapter, as wee may gather euen out of Hierome his translation & exposition. I omit the allegories, and to speake of the numbers heere mentioned. The meaning of these wordes is this, that the Iewes began to build the temple, the fower and twentith day of September, in the second yere of Darius, the Sonne of Histaspes, which was about the yeere from the creation of the worlde. 3444. If we will followe Funcius a most diligent chronicle writer. Moreouer it is an vsuall thing in the commentaries of the common wealth, and in the inscriptions and titles of greate workes, and buildings, to make mention of the surueiers of the worke, of the dayes and yeeres.

If you respect the doctrine which may hence be gathered, we are admonished by the examples of the Prophetes, Apostles, and other the faithfull, diligently to marke the time wherein great thinges were begunne, continued, and finished, in Gods name, & through his assistance. For euery thing hath an appoynted season, and euery will vnder Heauen hath his time. Eccle. 3.

1 Yet haue we nede to make some discourse, whereto the destination of things, & circumstances serueth according to that saying of *Dauid*. Who is wise and will marke these thinges, & will turne his minde vnto the mercies of the Lorde. Psal. 107. 43.

Also Esay doeth greatly reprehend those men that are drunken with pleasure, because they

regarde not the woꝛke of the Loꝛde, neither ſe the woꝛkes of his handꝭ. It ſhall be therefoꝛe our partes & dueties, carefully to conſider what the Loꝛde woꝛketh in the Church, in the common wealth, and in our owne life, that the teſtimonies of his preſence, his helpe, his iudgements may nouriſh and kindle in vs, faith, loue, and ſonnely feare.

That wee ought to haue reſpect of time in preaching the celeſtiall doctrine, and in the exerciſes of repentaunce, it is euident by theſe ſayinges. Who is therefore a faithfull ſeruaunt and a wiſe, whome the Lorde doeth appoint ouer his familie, that he may giue thē meat in time? Math. 24. 25. And againe. And that conſidering the ſeaſon howe that it is nowe time, that we awake out of ſleepe. For our ſaluation draweth neerer nowe, then when wee beleeued. The night is paſt, the day is come. Let vs therefore caſt awaye the workes of darkneſſe, and put vppon vs the armour of light. Ro. 13. 11. &c. And againe, And this ſay I brethrē, becauſe the time is ſhort hereafter, & let thoſe which haue wiues bee as though they had none. 1. Cor. 7. 24. And againe. Redeeming the time becauſe the daies are euil. Eph. 5. 16.

THE SECOND CHAPTER of the propheſie of the Prophet *Haggai*.

The firſt verſe.

In the ſeauenth moneth the one and twentith day of the ſame moneth was the word of the Lorde in the hand of Haggeus the prophet, ſaying.

29. Lect. *Feb.* 12.

The order and number of the partes of the ſeconde Chapter haue wee touched in the notes. Therefore omitting that whereof we haue ſpoken before, wee will come to ſpeake of the tymes, whereof menti-

mention is made in the first verse. For we haue oftentymes spoken both of the simple, and also of the compounde wordes which are mentioned in this place. In the same yeere from the creation of the world 3444. the fower and twentith day of October (which was the seuenth daye of the feast of tabernacles, & the great feast of palmes) was this oracle followinge published by the mouth of Haggeus.

The second verse.

Speake nowe vnto Zerubabel the sonne of Salthiel, the captaine of Iehuda: & vnto Iehosua the sonne of Iehosadac the high priest, and vnto the residue of the people saying.

This verse and the verse going before containe the circumstances of the persons. The same may wee distinguish after this manner.

1 First, the author of the oracle was the Lord, at whose cõmaundement also it was to be published, according to that saying. The Lord doth nothing vnlesse hee shall reueale his secret to his seruaunts the prophets. If a Lyon roare who will not be afraid? The Lord God hath spoken, who shall not prophecie *?

Amos.3.7.8

2 Secondly, the Crier by whom this oracle was

was proclaimed, was Haggeus the Prophet, who did testifie before, Cap. 1. 13. that hee was the ambassadour of the Lord, & did his message.
3 Thirdly, to whom the prophet reuealed ỳ will of the Lord: namely to ỳ magistrate, the priest, & to al the people of ỳ Iewes. For these things are to bee declared to all men, which all men ought to knowe. But it belongeth to all those which are of the people of God, to knowe what is the holie will of God. Therefore must the same bee reuealed, both to those which are of great dignity, and of meane estate, and finally to those which are of lowe degree: that all men of what degree soeuer they bee, may fulfill the same most diligentlie.

Aphorismes touching the publishing of the oracles of God.

1 No oracles concerning the will of God, are true: but such as proceede from the inspiration and reuelation of the true powre diuine. Ier. 23. 16. Thus saith the Lord of hostes, Heare not the wordes of the prophets which prophecie vnto you, they teach you vanitie, they speake the vision of their owne hearts, not out of the mouth of the Lorde. 17. In saying, they say to those which dispise me, the Lord hath saide peace shalbe vpon you: and to euerie one that walketh in the hardnes of his heart, There shall no euill come vppon you.

you. 18. For who hath stoode in the counsell of the Lord, and hath seene and hearde his woorde? Who hath marked his woorde and hearde it?

2 They to whom the publishing of the oracles of God is committed, must speake in the name of the Lord, and not in their owne name. Amos. 27. 14. Amos answered Amasia: I am no prophet, nor the sonne of a prophet, but an heard-man, and a gatherer of wilde-figs. 15. But the Lorde tooke mee as I followed my cattell, and the Lorde saide vnto mee: goe prophecie vnto my people Israell: 16. Nowe therefore heare the woorde of the Lord.

Hee testifieth both things: first, that hee was called vnto the office of a prophet: and secondly, that in the name of God, hee spake his woorde.

3 And this preaching and publishing of the will of God must serue for all those which are of the people God. For the oracles of God are not like to these holie things, which might not be dispersed abroade amongst the common people. It belongeth to all men to know them. And therefore saith Christ to his disciples, What things I say to you, I say to all men.

And Paul saith, Hee will haue all men (that is, all sortes men) to be saued, and to come to the knowledge of the truth. 1. Tim. 2. There is no difference betwene the Iewe, and the Greeke. For he that is Lord ouer all, is riche vnto all that call vpon him. Rom. 10. 12.

4 Fur-

4 Furthermore, the faith of the auditorie must bee answerable to the dispensation of the Oracles of God. Therefore let vs not be like to those of whom it is sayd, The word which they heard did profit them nothing, because it was not coupled with faith of those that heard it, Heb. 4. 2.

5 Wee must not make a diuorse betweene faith and confession. With the hart (saith the Apostle) man belieueth vnto righteousnes, and with the mouth confession is made vnto saluation. Rom. 10. 10. The same Apostle teaching vs by his owne example, saith, I am not ashaymed of the Gospell of Christ*. Rom. 1. 16.

6 The workes of the hands must represent the consent which is betweene the heart & the mouth, least the deedes be contrarie to the words, and the words contrarie to the affection of the heart. The heathen man said, Wee must plaie the philosophers not only in word but also in deede. In like sort must wee plaie the Diuines. Heere wee haue an example of this harmonie or consent, in this history of the people of the Iewes. For by the same it doth euidently appeere that all men of what degree so-euer they were, gaue credit to the Oracles of the Lord published by Haggeus the prophet, and that fearing God, they set hand with all celeritie vnto the holy worke.

GOD graunt that we also building a spirituall Temple vnto the Lord readely, and sincerely, may offer our bodies a quick sacrifice, acceptable

ceptable vnto God, and that wee may be holy in spirit, soule, and body.

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30. Lect. 28. Febru.

Verse. 4.

Who is there left of you which hath seene this house in the former glory, and how doe you see it now? Is it not as if it were not in your eyes.

That which Socrates was wont to say concerninge the entraunces and beginninges of humane Orations, and actions touchinge weighty matters, (that, to begin well was no small matter, yet did it seeme to bee but a small matter) came often into my minde when as I began the simple and plaine exposition of most weighty oracles. Some men there bee which make no great accompt of the beginninges of thinges. But beleeue mee it is no small matter, to begin a matter as it were at the A.B.C. to point out with the finger the Fountaines thereof, and to bring godly and vertuous men vnto the contemplation of most excellent thinges, & then at length to reclaime them vnto ỹ practise and vse thereof.

Hereof will wee shewe a simple and plaine token, hauing declared the chiefe pointes of this oracle,

oracle, the exposition whereof we haue taken in hand.

2 *The occasion.*

The same thinge happened after that the building of the second Temple was continued some space, not with-out the great ioy & mirthe of the builders: which happened before when ỹ foundation thereof was laide. For as Esdras doth testifie *Lib.1.Cap.3.12.13.* Many of the priests, and Leuites, and chiefe of the fathers being auncient men, which had seene ỹ first house, when the foundation of this house was laide before their eyes, wept alowde, and many other did shout out for ioy, with a lowde voyce: so that the people coulde not discerne the sounde of the shoute for ioy, from the voyce of the weeping of the people, because the people did shoute alowde, so that the noyse was heard farre of. Therefore the people had neede both to be exhorted to finish the woorke which they had begunne, and also to bee comforted, and lastly, to haue this promise made them, that they should haue good successe, and that the second Temple shoulde bee glorious.

Positions.

1 Wee must not so much regarde what seemeth to flesh & bloude to be great and profitable, as to faith.

2 For

2 For earthly things bearing a great and glorious show doe please them, and they are displeased with base things: but on the contrarie, celestiall things & base things (if you respect the externall showe thereof) doe please faith, and it cannot away with the great pompe and vanitie of earthlie thinges.

3 Flesh & bloud doth allow those things which beare a showe onely of good thinges, but faith liketh the thinges which are good in deede.

4 And as flesh & bloude doe erre in iudgment, so faith giuing sentence vpon these things according to the rule set downe by God, is neuer deceiued.

5 These things which God doth giue are to bee esteemed not so much according to the outward showe, as according to the efficient cause, the ende, and vse thereof.

6 It is better ioyfullie to receiue all maner gifts comming from God, then by requiring other churlishlie, to bewraie, if not our vnthankfulnes, yet our lothsomnes towards the present giftes of God.

7 The diuersitie of mens iudgments concerning the workes of God, is euen in the faithfull a testimony of the degrees of faith.

2 The proposition.

If you respect the argument, the proposition is. Let the Iewes hold on in the building of the temple of Hierusalem, which they haue once begun, & let them not suffer themselues to be

called away from their laudable purpose by anie thing. If you respect the position, then doth it yelde this proposition. Wee must diligentlie applie our selues to the edifyinge & restoring of the Church, and of all the faithfull.

And let vs remember that this is not onlie spoken vnto y faithfull ministers of Gods word, whose duetie it is to plant and water the Lords fielde, and wiselie to builde vp againe his house: but also vnto vs all, to whom it is said, Woorke out your saluation with feare & trembling &. phi. 2, 12.

3 The confirmation.

The confirmation consisteth vpon demonstratiue arguments, which are these.

1 The first is drawen from the commaundement of God, as from the efficient cause. ver. 5.

2 The second from the promise of God his presence, and help, in the same verse.

3 The third from the couenaunt of GOD made with the Israelites.

4 The fourth from the powre, and giuing of the holy ghost. ver. 6.

5 The fift from the exhibiting of the Messias, and from his maiestie. ver. 7. 8.

6 The first from that which should followe: namely, from the glorie of the second Temple, which hee amplifieth by an opposition. ver. 10.

7 The seuenth from a comparison.

8 The eight from the plentie of peace, & of the gifts of the holy ghost. ver. 10.

Of all these same will wee speake at large and with diligence, in their places, if GOD permit.

4 The partes and figures of the oration.

The partes of this oration are three in number. An exordium. ver. 4. A proposition. ver. 5. A confirmation which is contained in the verses following, vnto the tenth verse. And herein are comprehended many excellent figures which make the oration not more obscure, but more plaine: as Interrogations, answeres, Metonymiaes, Synecdoches, and other where-of wee shall speake els where.

5 The Mysterie.

Of the restoring and glorie of the Church, which redounded vnto the same from the head, and redeemer thereof, the apostle Paul, Ephes. 5. 25.26.27. speaketh on this wise. Christ hath loued the Church, and hath giuen him-selfe for it: that hee might sanctifie it, purging it by the washing of water through the worde: that hee might present it glorious vnto him-selfe, that is, a Church hauing neither spot, nor wrinkle, nor any such thinge, but that it might be holie and without blame.

Wee (if God shall so permit) will adde vnto this our purpose, some-what concerning the

names

names of GOD, and concerning the holie Trinitie.

Verse. 4.

Who is there left of you, which hath seene this house in the former glory, and howe doe yee see it now? Is it not as it it were not in your eyes.

This shorte verse consisteth vppon an interrogation, and an answere. The interrogation or question is. I woulde haue the auncient men which in times past haue seene Solomos temple, to speake freelie what they thinke of this second Temple. The answere. It seemeth to bee verie narrowe, lowe, and verie base, if it bee compared with that Temple.

Morall Aphorismes.

1 It is the parte of the aged wise men, rightly to compare olde things with new. For long experience of thinges maketh olde men more truelie & more fullie to know ẏ same, then other which are but yonglings and ignorannt.

2 And alway with all vnthankefulnes and churlishnes, which make the present giftes of GOD to ware base, and that peruerse persons had rather tragically reckon vp ẏ same as euill, then acknowleoge them to bee good, and rightly to vse them.

3 For it is most meete for vs to bee contented with our poore estate, and to loue thinges present, as our Cato teacheth vs.

4 This shall we doe, if during our whole life wee shall not so much regarde and require great thinges, as necessarie thinges, according to that noble sayinge. Not to bee contented with thinges present, but to seeke after great thinges, is the propertie of madde men.

Spirituall Aphorismes.

1 As the first Temple was more gorgeous (if you respect the buildinge) then was the seconde: yet was the glory of the second greater then the glory of the first, because the Messias beinge reuealed in the flesh, taught therein: so also although the Leuiticall administration was much more painefull then ours, yet is this of ours to bee preferred farre before it, according to that saying: For the commaundement goinge before (that is, the Ceremoniall lawe) is abrogated, because it is endewed with no strength, and vnprofitable, Heb. 7. 18. And againe: Bodily exercise profiteth little: but godlines is profitable to all things, &c. 1. Tim. 4. 8.

2 Although the Congregation of the faithfull seeme to be but a small flocke of sheepe vpon earth, set in the middest of Wolues: & although it be slaundred, and shattered with many cuils: yet doth the glorie of God appeare vppon and in it,

it, when hée is present with it, which saith: Beholde I am with you vntill the ende of the worlde. Mat. 28. 20.

3 And men are often-times deceiued in their iudgement, concerning the Church, when they followe the reason of flesshe and blonde, and not the light of faith.

As the Iewes made great accompt of Solomon his temple, because it was famous, by reason of the fine building, and greatnes thereof, & also for the hangings, the siluer and golde which was therein: so many are desirous to haue a Church flourishing with ciuil power, riches, the fauour of princes, and other earthly commodities, and they abhorre the same when it groneth vnder the Crosse. But the iust shall florishe like a Palme-tree. And as that our holy apostle saith: If wee haue hope in Christ in this life onely, wee are the most miserable of all men. 1. Cor. 15. 19.

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31. Lect. 1. March. 1580.

Verse. 5.

Beholde now strengthen thy selfe Zerubabel, saith the Lord: strengthen thy selfe also Iehosua thou sonne of Iehosadac, the high priest: and strengthen thy selfe all thou the people of this land, saith the

Lord, and worke: because I am with you saith the Lord of hostes.

This verse containeth the proposition, and the first argument of the confirmation.

The proposition is exhortatiue, Let the Iewes strengthen them-selues, and let them builde the Temple with all diligence possible.

Ob. Why did God commaunde the Iewes to builde the seconde Temple, seeing that the sonne of GOD saith: The houre commeth when-as yee shall worship the father neither in this mountaine, neither at Hierusalem? Iohn. 4. 21. I reason thus. It was to no ende to builde a temple there, where no man shoulde worship in time to come: (for temples are the houses of praier. Mat. 21. 15.) But in time to come no man shoulde worship at Hierusalem. Ergo. &c.

An. I answere, there is a fallacie in the maior proposition, in that the reason is set from that which is no cause, as if it were a cause. There is in these sayings no cõtrariety, because they are not both spoken concerning one thinge. The temple at Hierusalem, and the Leuiticall sacrifice were to serue for the instruction of the olde people, which were vnder the tuition of the lawe: and yet but vntill the time of reformation. But the meaning of Christ his wordes is this, that not the place, but the spirit & truth are that which maketh the praiers commenda-

Gal. 4. Heb. 9. 10.

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ble, and acceptable in the sight of God, according to that saying: GOD is a spirit, and they that doe worship him, must worship him in spirit and truth. Iohn. 4. 24.

The first argument drawen from the efficient causes.

The prophet beginneth with the efficient causes, and first of all with the instrumentall causes, namelie with the consideration of the Captaine, the high Priest, and of the people of the Iewes, and that by a preuenting of an obiection.

Ob. That which cannot be brought to passe by mans industrie and labour, is not to bee inioyned any man: least he take in hand that which he cannot doe. But the Iewes were not able to builde the temple after their retourne from Babylon, being oppressed with famine, pouerty, and the malice of their mighty neighbours. Therefore there was no cause why they should be commaunded to builde the temple.

Ma. Against this argument doth the prophet set a demonstration. You must ought to haue a greater regarde vnto the commaundements of God, then for the imbecillity of secondary causes to neglect the same. Mi. But God commaundeth you to buylde the Temple. Con. Wherefore yee must neither linger, nor loiter in the worke of the Lorde: neither yet is it lawfull for you to neglect the same.

Aphorismes containing instructions.

1 Wee must not bee so inquisitiue about the commaundements of God, that wee must aske whether we ought to obey them or no. 2 For this ought to bee sufficient for vs, that wee are taught, and tolde, what God will haue vs to do. 3 For this is with-out all doubt, we must obey God.

4 And this is blockish incredulitie to ware so dull through imbecillitie of the secondary causes, that thou dost neuer so much as once thinke vpon the power and might of the first cause.

5 God graunt therefore that wee may all thinke vpon that oracle: The power of Christ is made perfect in our weakenes. 2. Cor. 13.

A definitiue methode touching the spirit of strength.

1 The genus is, the gifte. Rom. 12. 6. Hauing diuers giftes according to the grace which is giuen vs. 1. Cor. 4. 7. What hast thou which thou hast not receiued.

2 The principall cause, is God. 2. Tim. 1. 7. For God hath not giuē vs the spirit of feare: but of strength, of loue, and of soundnes of minde.

3 The fellowe labourers are all the faithfull.

full. Therefore the prophet saith, Strengthen thy selfe Zerubabel, &c.

4 The subiect, A faithfull heart. Psal. 27. 14. Tarie thou the Lords leasure and bee strong, and let thy heart bee stablished, I say, tarie thou the Lords leasure.

5 The forme, is the acte it selfe, driuing out vaine feare, and staying vpon God, with a sure confidence.

6 The ende, Couragiously to goe forward in the woorke of the Lord, that these thinges may be brought to passe which are acceptable to God, and profitable for the Church.

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32. Lect. March. 2.

The definition of the spirit of strength.

The spirite of strength is an excellent gifte of God, whereby the hearts of the faithfull are so strengthned, that all vaine feare being driuen away, they take in hand the woorke of the Lord couragiously, and finishe the same ioyfully, that those things may bee done which are in the sight of GOD acceptable, and for the Church profitable.

Queſt. Why doeth God require at our hands this adiunct, which no man can obtayne, vnleſſe he haue it from heauen: according to that ſaying, A man can receiue nothing, vnleſſe it ſhall bee giuen him from heauen. *Iohn.* 3. 27.

Anſ. Det (ſaith Auguſtine) quod iubet, & iubeat quod vult. Let him giue that which hee commaundeth, and let him commaunde what he will. And agayne. In præceptione diſce quid debeas habere: in correptione tuo te vitio non habere: in precatione, a quo petere debeas id quod debes habere. In the commandement learne what thou oughteſt to haue: in reprehenſion that thou haſt it not through thine owne follie: in prayer, of whome thou muſt aſke that, which thou muſt haue. Furthermore theſe thinges which are ſubordinate are not contrarie. And agayne, theſe men which are regenerate muſt ſtirre vp the giftes of God, in the nnmber wherof is the ſtrength of the heart. For they are the fellowe labourers of the holie ghoſt, created vnto good workes, that they may walke in them.

And let vs remember that in euerie kinde of holy calling we haue neede of ſtrength of heart, which you may well call a holy boldneſſe. For ſeeing that wee haue to contende and wraſtle not onely with the infirmitie, and in like ſorte with the intemperantie of our fleſhe, but alſo with a thouſand ſhiftes, and ſlightes of Satan: it cannot bee but that in ſo manie and ſo great prouocations wee ſhall fainte, and bee in daun-

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ger of beeing ouercome, vnlesse the Lord in mercie doe giue vs strength and courage.

The second argument drawen from the presence and helpe of God.

They with whome the Lord is present in the holy worke, ministering vnto them strength, opportunitie, and other helpes serving to the accomplishing of their businesse wel, must not loyter, but rather go forward valiantly. The Lord is present with you Iewes. Ergo. &c. The same argument doeth Paul vse, speaking of himselfe. At my first answering (sayth hee) no man assisted mee, but all forsooke mee, I pray God it may not bee laide to their charge, but the Lorde assisted mee, and strengthned me, that by mee the preaching might be knowen, and that all the gentiles might heare: and I was deliuered out of the mouth of the lyon. 2. Tim. 4. 16. 17. And in euerie holie worke the Lorde vseth fellowe labourers, whome he will haue to haue respecte onely vnto him, to ascribe vnto him the prayse of thinges which are well done, and to craue his ayde and assistaunce.

Psal. 90. 16. 17. Let thy worke appeare towarde thy seruantes: and thy glorie to their Children. And let the beautie of the Lorde our God be vpon vs, and establish the worke of our handes vpon vs, and establish our handie worke.

Of the

Of the Lorde of Sabaoth.

Forasmuch as this worde (Lorde) is repeated thrise in this fift verse, we will speak thereof by way of distinction.

1 This worde (Iehoua or Lorde) is the essentiall name of God. Wee must marke this distinction of the names of God. Certayne be essentiall, as *Iehoua*: certayne doe signifie the properties which are attributed vnto him in respect of the creatures, as when hee is called Euerlasting, Iealous, Merciful, Kinde.

2 The worde Iehoua or Lorde is derived of the word which doth signifie the essence. Exo. 3.14. *I am that I am*, Furthermore, thou shalt say thus to the children of *Israel*: *I am* hath sent mee vnto you.

3 For the worde doeth signifie him that is, or the essence it selfe.

First because hee is so without beginning and so without ending, that hee is aboue all other of himselfe, and hath alwayes beene, and shall bee for euer. Secondly because seeing that he is the creator and Lorde of all thinges, of him, and through him, and for him, are all thinges. Lastly because the restoring of all thinges dependeth onely vpon him.

Rom.11.36.

4 Therefore this name *Iehoua* is proper to no creature. For (that wee may omitte that which is saide before) it belongeth properly vnto him, who is by nature God, and it is set ex-

Gal.4.8.

cluslue-

iustlyely against all those Gods and Lordes, which are so called by equiuocation: seeing there is but one God, euen the father, of whome are all thinges, and wee in him, and one Lorde Iesus Christ, by whome are all thinges, and wee through him. 1. Cor. 8. 6

5 There be no moe but one Lord. Deu. 6. 4. The Lorde our God is Lord onely.

6 Christ is called Lorde in respecte of his godhead, or of the Worde. Psal. 110. 1. The Lord saide vnto my Lorde sit thou on my right hande, &c.

And therevpon doeth Christ gather that he is Dauids Lorde in respect of his godheade, but his sonne in respect of his manhoode. When Thomas did call Christ his God and his Lorde, hee vsed the Hebrewe wordes Iehouah Elohenu. Ioh. 20. 28.

7 In the writinges of the Apostles, the greeke worde Curios doth aunswere the Hebrue word (Iehouah.) The wordes of Moses are these. Non tentabis Iehouam Deum tuum, Thou shalt not tempt the Lorde thy God. Matthewe vseth these wordes. Non tentabis κύριον τὸν θεόν σου. Thou shalt not tempt the Lorde thy God. Notwithstanding all the learned know that the worde κύριος doeth signifie Lorde, and the worde Iehouah doeth properly signifie the essence.

8 They erre daungerously which doe restrayne the worde Iehouah vnto the person of the Father onely. For seeing that it doeth signifie

That is, to the sonne and the holy Ghost.

nisse the eternall essence of God himselfe, which is common to the three persons, it is rightly attributed to them also.

33. Lect. March. 4.

Verse 6.

The worde which I couenaunted with you when you came out of Egipt, will I doe: my Spirit also shall stande in the middest of you: feare not.

The argument.

THere is no cause why those men should be smitten with the spirite of feare, and ceasse from doing the Lords worke, which are ioyned to God wᵗ an eternall couenant, & haue him to be their patrone and helper. But God hath ioyned you, and your fathers vnto him by a couenaunt: and in times past when as he brought your forefathers out of Egypt, hee established the same by a solemne rite. This minor proposition doth the Prophete set downe in these wordes. The worde (so calleth hee the couenaunt by Metonymia) which I haue couenaunted with you, when you came out of Egypt. Hee affirmeth that both the fathers, and also the faithfull children are ioyned to God by one and the selfe same couenaunt. For he speaketh of the children of

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the kingdome so called vniuoce: least any man should thinke that these thinges are repugnant vnto the holy doctrine of particular election. The conclusion is euident.

Positions touching the couenant of grace.

1 The couenant of grace is sometimes called the Testament, because it is established by the bloude of Christ Jesus the promise maker: sometimes it is called the couenaunt because it is the reconciliation of those which were enemies. It is called the couenaunt to thende wee may thinke that there was enmitie before the couenaunt was made. It is called the couenant of grace, of the eternall cause, or the cause going before in God, who in himselfe founde cause why he shoulde ioyne vs vnto him. It is called the Testament, because Christ is the mediator of the newe Testament, that through death, which was for the redemption of the transgressors, which were in the former testament, they which were called might receiue the promise of eternall inheritaunce. Rom.5.10. Heb.19.15.

2 And as Jesus Christ is the same yesterday and to day, and throughout all ages, so is there but one euerlasting couenaunt, and one Testament if you respect the substance thereof. Ephe. 4.4.5.6. There is one bodie, and one spirit, as you are called into one hope of your calling, one Lorde, one faith, one baptisme, one God and father of all, &c. Paul, Rom.4. Heb.13.8.

doth

doth declare that wee are iustified by the same meanes where by Abraham was iustified, namely by faith, that the manner of the fathers election and our election is all one, namely free, and vnchaungeable. 1, Cor. 10. The Apostle saith that the fathers did eat the same spirituall meat, and drinke the same spirituall drinke, which we eate and which wee drinke. Which thing all the godlie and these which haue vnderstanding, doe see to bee vnderstode of the substaunce and fruite of the Sacramentes, and not of the sacramentall signes.

These and other such like sayings doe teach vs that there is but one Testament, and one couenaunt of grace in substance and trueth.

3 Notwithstanding the olde Testament & the newe doe so differ in the dispensation: that the newe Testament doeth farre exceede the olde. Math. 13. 17. Verily I say vnto you, manie Prophetes and iust men haue desired to see the thinges which you see, and haue not seene them, and to heare the thinges which you heare, and haue not hearde them. Yet let vs knowe that these thinges are spoken respectiuely, and not simplie. For hee doeth not denie that the Fathers knewe the same kinde of doctrine, but he preferreth the estate and condition of Christ his Church before the discipline of the lawe, as beeing better. For after that Christ the light of the worlde beganne to teach, there did so great light of the knowledge of God shine in the heartes of the faithfull, that hee

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that was least in that newe estate of the church, was greater in the kingdom of heaue̅ then Iohn the baptist, if you consider the plentifulnes of doctrine. In the eight to the Hebrues, vers. 7. the apostle reasoneth thus: If that former testament (he meaneth the olde testament) had bene such, that there had beene nothing wanting therein, then had there beene no place sought for the second. But there hath beene a place sought for the newe couenant. vers. 8. 9.

And that may be vnderstood of the worde, and the sacramentes. For seeing the same doctrine, the same faith, and the same Christ doth raigne in the Church of both testamentes, the diuersity of dispensation consisteth in the letter administration, (and whether you respect the preaching of the worde, or the administration of the Sacraments) and not in the spirite and trueth.

But some there bee which doe attribute vnto the Fathers the shadowes, and vnto vs the trueth. And to the end they may proue this, they alleadge the wordes of the Apostle. Heb. 10. 1. The lawe hauing a shadowe of good thinges to come, and not the very expresse forme of thinges. &c.

I answere. First, they falsely take that as spoken simply, which is spoken respectiuely, and by way of comparison, touching the moste solemne yeerely sacrifice, which was nowe abrogated, when Christe was vpon the Altar of the Crosse.

Secondly, if they attribute no more vnto the

Fathers but the shadowes, and doe spoyle them of the truth: then surely they thinke ý there was but small prouision made for their saluation, and restoring. For what? shall wee thinke that any man can bee saued without the trueth?

Thirdly, why doeth Paul attribute to vs Circumcision made without handes Col. 2. 11. and to the Fathers Baptisme, and the spirituall meate, and drinke, 2. Cor. 1. 2: if the thing signified by the Sacrament, be not common to the faithfull of both Testamentes? For all men doe know that their signes and ours are not all one.

Lastlie, what shall we say Augustine meant, when he did affirme that the Sacramentes of the Fathers and ours, doe differ in the signes, but are all one in substance? But of these things we shall speake else where.

The latter part of the sixt verse.

Also my spirite shall stande in the middest of you: feare not.

4. Argument

There is no cause why the taskemaisters, and ouerseers of the Lordes worke shoulde bee discouraged with the feare of their enemies, and the feeling of their owne infirmitie, seeing that

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the ſpirite of God doeth ſtande in the middeſt of them.

The reaſon.

For the ſpirite of the Lorde, is a ſpirite of wiſedome and vnderſtanding, a ſpirit of counſell and ſtrength, a ſpirite of knowledge and feare of the Lorde. But the holy ſpirite of the Lorde will bee preſent with you Ielves, whileſt you are in building the Temple. This minor propoſition is grounded vppon his promiſe, who is a God that cannot lie. Wherefore you muſt goe forward ſtoutly in the holy worke, and hope well of the ſucceſſe. Eſay. 11. 2. Tit. 1. 2.

My) The ſame holy ghoſt is ſometimes called the ſpirite of the Father, ſometimes the ſpirite of the ſonne. Whereby it is well proued that hee doeth proceede from the Father and the ſonne: as we ſhall hereafter declare.

Spirite) Certayne taking the effectes for the cauſe, doe thinke that it is to be vnderſtood of the giftes of the holy Ghoſt. But Chriſt vſing the ſame argument when hee was readie to goe to the Father, promiſeth his Diſciples the holy Ghoſt, which ſhould be preſent with them, and ſhoulde leade them into all truth.

Shall ſtande.) Theſe wordes doe ſignifie preſence and perpetuall helpe: like as doeth that phraſe: To ſtande at any mans right hande. Pſalm. 16, 8.

In the middest of you. Therefore the holy spirite is present by the presence of his grace, with these onely, to whome this thing was promised, and giuen by the Father.

Of the holy spirite.

Aphor. 1.

This worde Spirite, Ruah, Pneuma, is sometime attributed to the creator, sometime to the inuisible creatures.

This distinction is drawen from the cause and the effectes. God is the cause and creator of all thinges. The same is also a spirituall essence, infinite, eternall, vncreated.

2 When as the worde spirite is attributed to the creator, it doth sometime signify the essence, which is common to the three persons: sometime the diuine nature of Iesus Christe: sometime the person of the holy spirite, according to these sayinges. Iohn. 4. 24. God is a spirite. This may be vnderstoode of the same essence of God. Rom. 1. 4. The Sonne of God being mightily declared, according to the spirit of sanctification, &c. He setteth the spirite, that is, the Godheade of the worde, against the flesh, that is, the humane nature which is in Christe. Ephe. 1. 13. You are sealed with that holy spirite of promise.

3 The third person in the Godhead is the holy ghoste, because hee is the essentiall power of

of God, whereby all thinges are vpholden, and the Church is sanctified.

The worde Spirite, doeth signifie a worker and mouer, & not any qualitie in God. 1. Cor. 12. 4. There are diuersities of giftes but one spirite, ver. 12. 4. For to one man is giuen the worde of wisedome by the spirit, and to another the word of knowledge by the same spirite.

4 The spirite is a substaunce or person distinguished from the father and the sonne by the note and marke of proceeding. 1. Cor. 12. 11. But that one and the same spirite worketh all these thinges, distributing them particularly to euerie man as he will.

Out of these wordes wee will fraime two demonstrations.

1 Actions are proper to subiects or persons. But now, as else where the creation and preseruation of thinges: so in this place distribution of giftes is attributed to the same spirite. Therefore it is certaine that the holy spirite is a person.

2 Whosoeuer diuideth the most excellent giftes of God as it pleaseth him, he is a person vnderstanding and willing. But Paul doeth in plaine wordes affirme the same of the holie spirite. Ergo &c.

5 This spirite proceedeth as well from the sonne, as from the father. Hee which is the spirite of them both, that is, both of the Father and the sonne, hee is rightlie saide to proceede

from them both. For hee is sayde to bee theirs in such sorte, that hee is consubstantiall with them both, and the substantiall power of them both. But that holy spirite is sayde to bee the spirite of the Father, and the Sonne, according to these sayings: For it is not you that speake, but the spirite of your Father, hee it is that speaketh in you. Mat. 10. 20. And agayne. But you are not in the flesh, but in the spirit, because the spirit of GOD dwelleth in you. But and if any man haue not the spirite of Christ, hee is not his. Furthermore if Christ bee in you, &c. Rom. 8. 9. 10.

the holy spirite is wholy in his substance in Christ.

Therefore the same holie spirite is verie God. Whosoeuer is the true and eternall Iehouah, creator of heauen and earth, hee is verie God. The reason. For let the gods which haue not made heauen and earth perish from vnder these heauens. Ier. 10. 11.

But the holie spirite is the true and eternall Iehouah. For the Lorde which appeared to Isayas is called the holy spirit. The same spirit created all thinges, according to that: The spirit of the Lorde did nourish the waters. Gen. 1. Yea the holy spirite created the masse of the humane nature, which the Word tooke vnto him. Luk. 1. 35.

Isay. 6. 9. Act. 28. 25.

I will adde Dydimus his argument. Hee is verie God whosoeuer is euery where, and from euerlasting, and yet is neither the Father nor the Worde. But the holy spirite is euery where, and from euerlasting, &c. Ergo, hee is verie God.

7 The benefites of the holy ghost are of two sortes, generall and speciall. The generall benefites are the preseruation of all thinges, and other such like. The speciall benefites are the regeneration, illumination, gouerning, and consolation of the faithfull, vpon whome the spirit of grace and prayers is saide to be powred out.

35. Lect. Mar. 6.

Verse 7.

For thus saith the Lorde of hostes, yet a litle and I will shake the heauen, and the earth, and the sea, and the drie lande.

THis verse wherein the Prophet entreateth of the preaching of the Gospell: doth the author of the Epistle to the Hebrewes interprete on this wise. Take heade that you doe not dispise him that speaketh. For if they escaped not which refused him that spake in Gods name vpon the earth, much lesse shall wee escape if we turne away from him which is frō heauē, whose voyce did then shake the earth, and now he hath declared saying: yet once more will I shake not onely the earth, but also the heauē. Furthermore the word (once more Heb. 12. 25.

doeth signifie the remouing of vnstable thinges, as of thinges that are made with handes, that the things that are stable may remaine.

All these thinges may be briefely set downe thus.

1. The voyce of the Lorde shaketh the worlde and the inhabitantes thereof. The voice of the Lorde doeth sometimes signifie thunder and the noise of tempestes *, sometime it doeth signifie the worde of the Lord. Psal. 29.

2 The Lorde spake from heauen, first whē hee gaue the lawe, secondlie when the Gospell was published. I speake of that solemne and publike publishing of the gospell e celestiall doctrine, which was done not without wonders and miracles altogether diuine and to bee wondred at. Exod. 19. 20. Deut. 4.

3 And then he prouided that the law might be published, Moses being the interpreter thereof: but afterwarde he caused the gospell to bee preached his onely sonne beeing the expounder of his worde. Iohn. 1. 17. For the lawe was giuen by Moses, but grace and trueth came by Iesus Christ.

4 Therefore may wee not dispise GOD when hee speaketh, whether wee respecte the interpreters, or the doctrine reuealed from heauen. Isay. 1. 2. Heare oyee heauens, and hearken O earth, for the Lorde hath spoken.

5 For if the Israelites did not escape which

which resisted Moses which spake in Gods name vpon the earth, much lesse shall we escape vnpunished, if we resist Christ which speaketh from heauen.

Of Christ Iesus Iohn the Baptist saith thus, Hee which cometh from aboue is aboue all: hee which is from the earth is earthie, and speaketh the thinges which are earthie: hee which cōmeth downe from heauen is aboue all. And that which hee hath seene and heard doeth hee testifie. Ioh. 3. 31. 32. And Paul saith. The second man is the Lord from heauen. 1. Cor. 15. 47.

6 Furthermore if you respect the doctrine, there is no cause why we should attribute more to the lawe, and his discipline, then to the gospel and the liberty thereof. 2. Cor 3. Gal. 4. 5.

Is God then subiect & to repentance, and to the alteration of his purpose?

No. Yea hee knoweth what thing is fit for all times of the world. The physition, &c.

Shaking doth signifie the remouing of vnstable thinges, as of thinges made with handes: that the things which are stable may remaine.

These wordes may bee vnderstoode of the abrogation of the Ceremonies of the lawe, & of the instruments of the Leuiticall administration. For the apostle calleth the Tabernacle which was made with handes together with all his vessels, and the Leuiticall administration, vnstable things, and thinges made with handes. The alteration thereof doth hee call the abolishing, and abrogating of them. The thinges which are stable, are the reasonable seruice, and the obedience of faith. These thinges will the Lord haue done in spirite and truth, who grant

vs grace with readines, and constancie to obey him, so that the holy name of God may be glorified by vs. Amen.

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36. Lect. March. 18.

Verse. 8.

And I will moove all nations, and the desire of all the Gentiles shall come, & I wil fill this house with glorie, saith the Lord of hostes.

When as here-tofore I did declare the disposition of the arguments which Haggeus doth vse: I tolde you that the fift, and sixt demonstrations were comprehended in this eight verse: and that the fifte was drawne from the giuing of the Messias, and from his maiestie: the sixt from that which should follow: namely, the glorie of the seconde Temple, which the prophet doth amplifie by an opposition. But my after wit hath made mee thinke that I had better dispose mine arguments thus: yet so that it may bee no whit preiudiciall to the iudgement of other men.

5 *Argument being drawen from the type of the calling of the Gentiles.*

The calling of the Gentiles being nigh at hand, it was meete for the true Israelites with great

great ioy to finish the holy worke, and to builde the Temple which was a certaine figure of that vnion.

A reason.

For there is nothing wherein the true Israelites, or faithfull, take greater pleasure, then in the enlarging of Christes kingdome, and in the gathering together of the saints, and in the beautie of the earthly Temple made with hands, as being a certayne type and figure, whereof it is said: Being built vpon the foundation of the prophets, and apostles, Iesus Christ himselfe being the head corner-stone. In whom the whole building being fitly coupled together, groweth vp to bee an holy Temple vnto the Lord. In whom yee also (meaning the faithfull Gentiles, and by name the Ephesians) are builded together, that you may bee an habitation for God through the spirit. Eph. 2. 20. 21, 22.

And certaine it is, that the Gentiles were to bee called shortly after vnto the estate of the saintes in the light.

The reason is drawen from Gods purpose. I will moove all nations. The meaninge thereof is this, All nations shalbe moued, when God shalbe reuealed in the flesh, iustified in the spirit, seene of Angels, preached to ỹ Gentiles, and beleiued on in the worlde, and receiued vp into glorie. 1. Tim. 4. 16.

In this minor proposition wee will note these pointes of doctrine.

1 There

1 There is nothing which doth more moue, and stirre vp the mindes of men, then the preaching of the celestiall doctrine.

All men, saith Aristotle, are naturally desirous to knowe. But seeing that (as the same Aristotle saith) one knowledge is better then another: either because it is more certaine, or because it is of a better thinge: it is with-out all doubt that the doctrine which is not of men, but from heauen, is to be preferred before all other kindes of doctrines, both seeing that it is most certaine, and is also occupied about a most certaine matter. And the more attempt wee make of this doctrine, so much the more are wee moued and stirred vp there-with. And Aristotle saith well, that although all knowledges bee noble, yet is the diuine knowledge more noble, because the subiect thereof is more noble. But I will cease to speake of these thinges.

Metah. 1. Top. 8. Meta. 5.

2 For-asmuch as the preaching of the gospel, which came from heauen as it doth appeere, came about the time of reformation; it shoke all these, both by abrogatinge the discipline of the lawe, and the sacrifices: and also by calling the Gentiles vnto the light of faith and grace.

Paul in these woordes sheweth why it was needefull that the administration of the lawe, should bee taken away: Christ is our peace, which hath made both one, & the stop of the wall of seperation hath he taken away: hauing abrogated through his flesh the hatred,

that

that is lawe of commaundementes, which did consist in ordinaunces: that of these two hee might make one new man in him-selfe, making peace, Eph. 2.14.15. The Apostle his meaninge is this, that the ceremoniall worship whereby the Iewes and the Gentiles were sepe rated, being taken away by Christ, they should make one mysticall bodye of Christes Church, whose head is Christ Jesus himselfe.

3 The meaning of the vniuersall word, is the same which our Apostle taught. Rom. 3. 29. 30. Is hee the *God* only of the Iewes and not also of the *Gentiles*? yes euen of the *Gē*tiles also. *For* there is one *God* that shall iustifie the circumcision of faith, and the vncircumcision through faith. And againe, the woordes of Peter bee these. Act. 10. 34, 35. In truth I finde that *God* is no accepter of persons, but that in euery nation, euery man is acceptable to him, which feareth him, & worketh righteousnes. Nowe doe I conclude: the Iewes must needes goe forward stoutly and couragiously in the worke of the Lord, being incouraged with the expectation of these thinges, and euen for this cause must they builde the temple, because it should be a figure of the coupling together of the faithfull, and of that most holy building of the Church of the faithfull, whereof there is a most excellent picture extant. Isai. 54, 11, 12. The poore woman being tossed with tempest hath receiued no comfort: beholde I will lay thy stones in Carbuncles, &

I will

I will lay thy foundation in the Saphyres. Behold I will make thy windowes of pearle, and thy gates of the stones of Carbuncle, and all thy borders of pleasaunt stones.

13. And all thy children shalbe taught of the Lord, and hee shall multiplie the peace of thy children.

14. In righteousnes shalt thou bee grounded, thou shalt be farre from oppression.

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37. Lect. April. 11.

The proofe of the minor proposition doth followe in this assumption: And the desire of all the Gentiles shall come, that is, the Messias which hath bene longe and much loked for of all the Gentiles.

It is certaine that the Gentiles shall then bee more vehemently shaken, and that all those which are predestinate vnto eternall life, shalbe called out of darknes into light, and vnto the fellowship of the true Church, when-as the Messias shall come. But hee shall come ere it be longe: for the time which was before appointed for the incarnation of the worde is, at hand. Therefore it is with-out all doubt, that the vniting and gathering together of the Gentiles vnto the true Israelites is also at hand.

1 Of these things will wee speake in order. First, what wée ought to thinke according to the scriptures, of the comming of the Messias, and of his presence in the Church, and absence from vs.

2 Secondly, why the Messias is called the desire.

3 Thirdly, why hee is called the desire of all the Gentiles, séeing the Gentiles were not so well persuaded concerning the incarnation of the Worde, as were the Iewes.

1 *Certaine distinctions concerning the comming of the Messias, and of his presence in the Church, and absence from the same.*

1 Christ is one way present with all creatures, and an other way with his Church. Hée is present with all creatures substantially, essentiallie, presentlie, mightelie, (if you respect the Worde) who, séeing hee is by nature God, he is infinite and from euerlasting. Therefore, hée is incomprehensible, both in respect of time, and also of place.

2 Hée is, hée hath bene, and will bee present with his Church alwayes, and in al places, according to these sayings. Hebr. 13. 8. Iesus Christ is yester-day, and too-day, and is the same for euer. That is, euen from the begin-

ning

ninge of the Worlde hath our Lorde Jesus bene the Mediator betwene God & men*. Behold I am with you alwayes. 1. Cor. 10. 4. For they all drunke of the spirituall rocke which followed them: and the rocke was Christ, ver. 9. Neither let vs tempt Christe as certaine of them tempted and perished by serpents. Therefore was hee present with the Fathers, & did feede them. Iohn. 14. 18. I wil not leaue you fatherlesse. And let vs remember for our comforts sake, that wee can no more bee left fatherlesse nowe, then coulde the Apostles in times past, and also that Christ did pray euen for vs also. Iohn. 17. 20. 21.

*Mat. 28. 28.

3 For with-out Christe there can bee no Church. As the body is vnperfit, if it want the heade: so there can bee no Church of the elect at all, with-out Christ the heade. Therefore is it that Paul saith that wee are elected in Christe, and that wee are made one bodie with him, and in-grafted into him.

4 Christe is present with the Church, as in the person of a Lorde, so in the person of a Mediatour.

The person of the Mediatoure comprehendeth vnder it the office of a kinge, a Prophet, and a Priest. Therefore Christe Jesus doth defend and gouerne vs: by the ministery of the spirite he instructeth vs: and making intercession for vs, by the efficacie of his merites, hee obtayneth mercie for vs, at the handes of his Father.

Eph. 1. 4.

Rom. 6.

5 It

5 It was said in times past that he should come, in respect of the incarnation of the Word. For when the fulnes of time was come, hee was sent of his father, hee was made of woman, hee was made subiect to the law. Therefore doth hee affirme that he was sent of his father. Ioh. 6. 38. I came downe from heauen, that I might doe not mine own will, but the will of him which sent me. Gala. 4. 4.

6 Hee ascended into heauen, his bodie and soule being taken vp into heauen. So is it in the godlie confession of the Church of Basill, in the article concerninge Iesus Christ God and man.

Therefore let vs not yeeld vnto the opinion of those men which make the flesh of Christ inuisible, and do verie inconstantlie affirme that he is present with vs bodilie, yet inuisibly. For whereseuer the true & naturall bodie of Christ is, there may it also be seene and felt. Lu. 24.

7 Notwithstanding this is certaine: that whole Christ is euerie where, but not the whole of Christ.

Lombardus in his third Booke of Sentences, dist. 22. saith. Truelie whole Christ was in hell, whole Christ was in heauen, and whole Christ was euerie where at the same time. For that eternall person was no greater, when it had the flesh, and the soule vnited togither vnto it, then when it had but the one of them onely: neither was it any greater when it had them both togither, or but the one of them

onelie vnited vnto it, then it was hauinge neither of them vnited. Therefore whole and perfect Christ was euerie where. Where-vpon Augustine saith, Hee sent not the Father from him when hee came into the Virgin, being whole euerie where, and perfect euerie where. And a litle after. The whole of Christ was neither in the sepulchre, neither in hell, although whole Christe were there: like-as whole Christ is *GOD*, and whole Christ is man, but not the whole of Christ: because he is not onelie *God*, or onelie man, but both God, and man.

Totum Christi, Totus Christus.

Totum enim ad naturam refertur, totus ad hypostasin.

The whole of Christ is referred vnto the nature, but whole Christe vnto the person:

Sicut aliud & aliquid ad naturam, alius vero & aliquis ad personam.

As another thinge, and some-thinge, are referred vnto the nature, but another man and some man are referred vnto the person.

Where-vpon Iohn Damascene saith:

Totus Christus est Deus perfectus, non autem totum Deus est &c.

Whole Christ is perfect *God*, but the whole of Christe is not *God*: for hee is not onelie *God*, but hee is man also: and whole Christ is perfect man, but the whole of Christ is not perfect man: for hee is not onelie man, but he

hee is *GOD* alſo. For the whole of Chriſt repreſenteth his nature, but whole Chriſt his perſon: *Sicut aliud quidem eſt natura, alius vero hypoſtaſeos:* Like-as another thing importeth the nature, but another man importeth the perſon.

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38. Lect. 12. April. 1580.

TO the ende that that which goeth before may bee made more plaine, I will adioyne vnto the Prophets wordes concerninge the comming of the deſire of the Gentiles, the lyke ſayinge of the Apoſtle, which comprehendeth in it two rules touching the ſpirit of God, and the ſpirit of Antichriſt. 1. Iohn. 4. 2. 3. By this knowe yee the ſpirit of *God*: euerie ſpirit which confeſſeth that Ieſus Chriſte is come in the fleſhe, is of *God*. And euerie ſpirit that doth not confeſſe that Ieſus Chriſt is come in the fleſh, is not of God: but this is the ſpirit of Antichriſte, of whom you haue heard, that hee ſhould nowe come, & that hee is now in the worlde.

Ieſus Chriſt is come in the fleſh. The word was made fleſh.

Nowe that wee may applie these thinges vnto our purpose, and admonishe the yonger sorte, that they doe not onely take heede of that opinion of Antichrist, which denieth that Christ is come in the flesh, that is, that hee is made like vnto vs in all things, (sinne onelie excepted, hauing taken to him-selfe the true humane nature, which cõsisteth vpon a reasonable soule, and an instrumentall and comprehensible bodie:) but also of the position, which being set downe, that doth followe: we will set downe the Methode of our speeches Syllogisticallie, which shall teach both these thinges, both that the truth is a most perfect harmonie, and that those which starte aside from the same, after they haue graunted one absurditie, doe gather more, and lay them vpon their owne shoulders, and vpon others also.

1 Syllogisme.

They which deny that Iesus Christ is come in the flesh are ledde with the spirite of Antichrist. 1. Iohn. 4. 3. But who-soeuer they bee which feigne that the flesh of Christ is present euery where really, they deny that Iesus Christ is come in the flesh. Wherefore wee must pray vnto God that they may bee deliuered from the spirit of Antichrist, whereby they doe not perceiue them-selues to bee ledde: For it becommeth vs to report well of those whom wee see take our parte against the popish Idolatrie.

2 The

2 *The proofe of the minor.*

Who-soeuer dos feigne that the flesh of Christ was from euerlasting, they doe denie that Christ came in the fulnes of time in the flesh. But they which doe affirme that the flesh of Christ is really euery-where, doe say that the flesh of Christ was from euer-lasting. Therefore they denie that Christ is come in the flesh.

3 *The proofe of the minor.*

It is altogether vnpossible, and an absurde thinge, to attribute to any thing an vniuersall presence, with-out eternitie of beginninge. But those men which say that Christ is euerie where * really, doe attribute to the flesh of Christ vniuersall presence. Therefore they doe affirme that the flesh of Christ was eternall and with-out beginning.

* Or bodily.

4 *The proofe of the maior.*

What thinges soeuer can not be seperated from their subiect, and nature, these thinges also cannot bee seperated one from another. But to be in all places at once, and eternitie with-out beginning, cannot bee seperated from the diuine essence: for they are not accidentes, but the essence it selfe. Therefore they cannot bee seperated one from another. Therefore if the flesh of Christ bee euery where really, it is also from euerlasting.

I prooue the maior thus.

For if one thinge haue many properties, if one of them bee in any nature, the rest shall also be in it. But if (as they falsly suppose) vntuersall presence bee in the flesh of Christ. Therefore shall also eternitie, the greatest simplicitie, and other adiuncts of the God-heade be actuallie in the flesh of Christ. Which euery man of sounde iudgment, doth see to be false.

I will adde in steede of a conclusion Paul his exposition vpon the oracle, of the comming of the desire of all the Gentiles. Iesus Christe being in the forme of *GOD* thought it no robberie to bee equall with *GOD*. But he made him-selfe of no reputation, takinge to him the shape of a seruaunt, and was made like vnto men, and was founde in his apparell as a man, he humbled him-selfe, being made obedient vnto death, euen vnto the death of the Crosse. Phil. 2. 6. 7. 8. Hee which was longe looked for, came when-as the Word was made flesh. Iohn. 1.

The forme of GOD doth signifie in this place the diuine nature, as Basil taught godlily, whose woordes are these: That which is in the forme *GOD*, is in the substance of *GOD*, for the forme of *GOD* is not one thinge, and the substance an other, being not compounde: hee therefore which is equall accordinge to the forme, hee is equall according to the substance. Basil reasoneth thus, by re-

by reducing his argument vnto that which is vnpossible. If in the person of the Worde, the forme of God were one thinge, and the essence of God another thinge, then were God compounded, and not simple: but the consequent is absurde, therefore is the antecedent absurde also.

Nowe seeing that the forme of a seruaunt is set against the forme of God: what man is hee that is well in his wittes, that doth doubt that it doth signifie the humane nature? Moreouer Paul calleth it the similitude of men, and that hee was founde in apparell as a man. Neither did that glory which was annexed vnto the humane nature, take from it the truth and properties of nature: as Augustine taught very well. Further-more, in the blessed life we shalbe as angels, not in respect of substance, but of the qualities. 1. Cor. 15.

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39 Lect. 15 April.

Why is the Messias called the desire?

THis did Christ expounde Luke. 10. 23. 24. Blessed are the eyes which see those things which you see. For I say vnto you, that manie prophets, and kinges haue desired to see

thoſe thinges which you ſee, and haue not ſeene them, and to heare thoſe things which you heare, and haue not heard them.

Obiect. Haue not therefore the holy prophets, and kinges ſeene and hearde Chriſte? I reaſon thus: Abraham reioyſed to ſée Chriſt his daie: and hee ſawe it, and reioyſed. Ioh. 8. 56. Therefore that his aſſertion is falſe. Luk. 10. 24.

Anſ. I deny the conſequent, and my reaſon is this: becauſe in this obiection there is *ignoratio elenchi*. ignorance of an argument. For theſe are not ſpoken both concerninge one thinge. The saying of Chriſte in Iohn intreateth of the faith in Chriſt, which is common to all the elect, whereby Abraham, and his true ſonnes are ſaid to ſée Chriſt. But in theſe woordes which are in Luke hee ſpeaketh of the meaſure, and degrées of light, and of faith, in ſome reſpect, to declare the difference which is betweene the two Teſtamentes, which is fet from the meaſure of the reuelation.

Qu. *B*ut for what cauſe is hee ſaid to bee deſired?

Anſwere. The cauſe is ſet downe in theſe woords of the Prophet, and the Apoſtle. Iſa. 61. 1. 2. 3. The ſpirit of the *L*ord vpon mee, becauſe the *L*orde hath annoynted mee: to preache glad tydinges vnto the meeke hath hee ſent me, to binde vp the broken in heart, to preach libertie to the priſoners, and opening

pening of the pryſon vnto thoſe which are bounde. To preach the acceptable yeere of the Lorde, and the day of vengeance of our God, to comforte all that mourne. To appoint vnto them that mourne in Sion, and to giue to them for aſhes, oyle of gladneſſe, for mourning, the garment of gladnes, for the ſpirite of heauines &c. Ioh. 11. 25. I am the reſurrection and the life &c. 1. Cor. 1. 30. Ieſus Chriſt is made vnto vs of God, wiſedome, and righteouſnes, and ſanctification, and redemption, &c.

Therefore I reaſon thus from theſe benefites which wee haue by Ieſus Chriſt. Hée is rightly ſaide to be deſired, which is ſight to the blind, life to the deade, reſurrection to them which lye in the duſt of the earth, the right way to them which wander and are out of the way, wiſedome to the fooliſh, righteouſnes to the giltie, ſanctification to the vncleane and prophane, redemption to the pryſoners. But Ieſus Chriſt our Prophet, our king and mediator: is and doeth all theſe thinges for vs, and many moe. Therefore hee is rightlie ſayde to bee deſyred.

3 But whie is hee called the deſire of all the Gentiles?

Ob. Some man will perhaps reaſon on the contrarie, thus: No man is deſirous of that which hee knoweth not. The promiſe of the comming of the Meſſias was vnknowen to the Gentiles: but the Iewes knewe it full well.

There-

Therefore the Messias ought to bee called the desire of the Iewes, and not of the Gentiles.

I aunswere confitendo by confessing. Although the promise concerning the sending of the Messias was not so much beaten into the heades of the Gentiles, as of the Iewes: yet is Christ rightly tearmed the desire of the Gentils, because hee was to bee sent, euen for their sakes also, that he might deliuer them out of the power of darkenes. And why mast thou not confesse ý hee is rightly called thy desire, which was as they say the heade and the helme.

But I reason thus. Seeing that God is the redeemer onely in Iesus Christ, Christ is rightly called their desire, whose God (that is redemer) is the Lord. But the Lorde is the God not onely of the Iewes, but also of the Gentiles. Rom. 3. Surely of the Gentiles also. Therefore I conclude that the Lorde Iesus is the desire aswell of the Gentiles as of the Iewes.

I proone the maior. For they whose God is the Lorde, are not onely perswaded that Christ hath created them, but also that hee is their redeemer. As by faith they perceyue that the worlde was made by the worde of God: so beeing iustified by faith, they confesse that they beleeue the remission of sinnes.

In like sort I proone the minor. GOD doeth iustifie none but those whose mercifull God hee is. But hee doeth iustifie the circumcision of faith, and the vncircumcision by fayth. Rom. 3. 30. Therefore hee is the God aswell

alwell of the circumcised as of the vncircumcised in the flesh.

Let vs throughly ponder these and such like sayinges, that beeing mindfull that we are sprong from the wild Olyue tree, wee may with one minde and one mouth giue thankes to our Lord Iesus Christ, who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of light. To him be glory for euermore. Amen.

40. Lect. 25. Aprill. 1580.

6 An argument drawen from the glorie of the second Temple.

I will fill this house with glorie, saith the Lorde of hostes.

IT is questionles that that temple is to be builded with great industrie and ioyfulnes, which the Lord hath promised to replenish with glory. But the Lorde doeth promise to replenish the seconde Temple with glory. Ergo. &c.

Aphorisime concerning glorie.

1 There is one glorie of the flesh, and an other of the spirite.

2 The

2 The glorie of the flesh beeing kindled with the confidence that is reposed in workes, as strawe with fire, is an hinderance to fayth. Iohn. 5.44. Howe can yee beleeue when yee receiue glorie one from another, and do not seeke the glorie which commeth from God alone?

3 The glorie of the spirite staying vppon Christ alone, is ioyned with faith, 2. Cor. 3.18. But we beholding as in a myrrour, with open face, the glorie of the Lord: are transformed into the same image from glorie to glorie.

4 There is one kinde of glorie of the flesh which consisteth in riches, dignitie, and good successe, and it is common aswell to the faithfull, as to the vnbeléeuers. Gen. 45. Psal. 112. 2. Reg. 12.

5 Yet ought the glorie of the spirite to bee preferred farre before it, which accompanyeth plentie of the Lordes blessing in spirituall thinges.

6 And forasmuch as both of them are to bée esteemed according, to their end & vse: wée ought to preferre the glorie of the spirite (which serueth chiefely both to our owne edification, and the glorie of God,) farre before the glorie of the flesh.

The blessing of God is commended first, for ỳ efficient cause or the author thereof, which is God, who is called the God of glory. Psal. 29.3. Secondly for the formall cause, which comprehendeth the decent and good order vsed in the dis-

dispensation of the worde of God, and his worshippe, and the approbation thereof, which is declared by the imputatiō of perfection wrought by faith, whenas otherwise God might require manie thinges at our handes. Lastly for the plentifulnes thereof which is signified by this worde (fill). And nowe, howe, and of what gifts this fulnesse is ment, these sayings doe sufficiently testifie. And of his fulnesse haue wee all receyued euen grace for grace. Ioh.1. 16. And agayne, Hee is ascended farre aboue all heauens that hee might fulfill all thinges, (namely, with the giftes of the spirite) and that hee might giue to the Church faithfull seruaunts). Eph.4.10.

2. Of the funiture of the seconde Temple.

Although wee must needes confesse that there was great store of riches gathered together in the treasurie, and that, as the histories do testifie, there were other riches taken fro other: yet no doubt this was the principall glorie thereof, that the sonne of God beeing reuealed in the flesh, taught the gospell of the kingdome therein.

Wee will inferre certayne notable sayings of the holie Scripture, and out of them will wee gather what bee the chiefe ornamentes of Temples. 1. Reg. 8.12.13. The Lorde said that hee woulde dwell in the thicke

cloulde

clouds. Certaynely I haue built thee an house to dwell in, an house, that thou mightest dwell for euer. The presence of God hearing prayers, and taking in good part the worshippe done to him in faith, is the first and chiefest ornament of a Temple. And whereas it is sayde that the Lorde doeth not dwell in temples made with handes: that may not bee vnderstood simplie, but in some respect, first in respecte of his essence, according to the which hee is not onely in the Temples, but also euery where: secondly in respect of the comparison. For it delighteth him not so much to dwell in a materiall Temple, as in a faithfull heart. Isay 56.7. My house shall be called an house of prayer to all people. Vnder prayer made in faith, the Prophet doeth comprehend by Synecdoche, the administration of the worde and Sacramentes, and also both the externall and internall worship of God. And is certayne that hanginges, organs, and musicall harmonie do nothing like so much adorne Churches, as the preaching of the worde of God, which serueth to the vse and edification of the saints. Ioh. 2. 16. Carrie these things hence, make not my Fathers house an house of Marchandice. Therefore the house of the Father, seeing it is an house of godlines, must not serue to the prophane gayne of those men which thinke that gayne is godlinesse, (and for this cause they doe all thinges, that they may serue to their filthie lucre. 1. Tim. 6. 5. 9.) but to the edification of the mysticall

Act. 7. 48.

body

bodie of Christ, which is the Church.

3 Of the glorie of the Church of the newe Testament.

Isay.40.5. The glorie of the Lorde shall be reuealed and all flesh shall see it together, because the mouth of the Lorde hath spoken it. Isay. 60.2. For behold darkenes shall couer the earth, and a myst the people: but vpon thee shall the Lorde arise, and vpon thee shall his glorie bee seene. The meaning of these oracles may bee gathered out of these sayinges. Iohn. 1.14. And that word was made flesh: and it did abide amongest vs (and we sawe the glorie thereof, the glorie I say as of the onely begotten, comming out from the father) full of grace and trueth. 2. Cor. 3.9. For if the ministerie of condemnation was glorious, much more doeth the ministration of righteousnes abounde in glorie.

4. Of the glorie of the Faithfull.

1 It is most certayne that the faithfull are the Temples and houses of God. Eph. 2.22. Wherein you also are builded together, that you maye bee a dwelling place for GOD, through the spirit.

2 For this cause is it saide that Christ doeth dwell in their hartes by faith. Eph. 3.17.

3 And it is certaine ỹ they which are destitute of holy spirit & of faith, haue no part nor fellowship with

with Christ. 2. Cor. 6. 15. What concorde hath Christ with Beliall? or what part hath the beleeuer with the infidele?

4 Truelie the onely glorie of the faithfull is Christ. 1. Cor. 1. ver. 31. But you are of him in Christ Iesus, who of God is made to vs wisdome and righteousnes, and sanctification, and redemption: that as it is written, he that reioyceth let him reioyce in the Lord.

I thought good briefely to note these thinges, that they which are desirous (the vale being pulled awaye) to goe from the shadowe vnto the truth, & throughly to ponder the mysteries of the oracle, might haue store of godly meditations. The Lord Iesus driue away our confusion with his glorie, and illuminate our misty mindes with the beames of his light, to the glorie of his eternall father. Amen.

41. Lect. April. 26.

Verse. 9.

The siluer is mine, and the golde is mine, saith the Lord God of hostes.

IN these wordes is contayned an aunswere whereby hee preuenteth this obiection. The temple of Salomon was in times past bewtifull with gold, syluer, and brasse: whether a man did beholde

beholde the vessells or the hangings thereof: but who shall enrich & adorne the temple with golde and siluer? None truely, none.

The Lorde maketh answere, that all the siluer and golde is his, which is in the whole worlde: yet are not the temples adorned w̄ these, though they be noble mettals: but with farre other ornamentes, whereof we haue spoken before, and more shall speake hereafter.

A briefe institution briefely set downe, concerning the golden vessels, and siluer vessels of Temples.

1 The vse of vessels of golde, and vessels of siluer was necessarie in times past in the Leuiticall sacrifice. That may be gathered, first out of the speciall commaundementes of God concerning the gathering of these metals, and the making of diuers vessels of the same to diuers vses: secondly, out of the holy rites of the sacrifices, perfumes, sacraments, &c. And that ceremoniall worship had many peculiar thinges, which wee cannot now imitate without such emulation as is not tollerable: seeing that the manner of our administration is farre vnlike to that.

2 The vse of these vessels is nowe indifferent: seeing there is no especial commandement extant concerning the matter of ỹ vessels, which we vse in the administration of the sacraments, and also seeing that is certaine that Christ and his Apostles did vse common vessels.

3 Therefore let vs remember that the vessels which wee now vse, are not to bee esteemed according to the price & profit of the matter, nor yet according to the singular workmanship of the forme, but according to the vse and end thereof. Woulde to God these men would thinke vppon this, which doe thinke that the Lordes supper cannot be celebrated without such chalices as the mallemongers did vse: and for this cause they turne the cups which haue beene long time vsed amongest vs, into chalices.

4 We must needes confesse that not long after the Apostles time, first the vessels of woode, and after warde the vessels of glasse being taken away, they began to vse vessels of golde & vessels of siluer, if at any time the sacramentes were to be ministred. Zephorinus the Pope hauing taken away wooden vessels, did put in place thereof vessels of glasse.

But Vrbanus who entred the Popedome in the yeere of Christ 227. and in the third yeere of Alexander Seuerus, hauing abolished the decree of Zepherinus: did commaunde that they shoulde vse vessels of golde and siluer, and if they had none such, that then they shoulde vse vessels of Tynne.

Hee prouided verie wisely (I warrant you) both for the poore and also for the rich. I thinke hee woulde haue giuen them leaue to haue vsed wooden vessels, & of glasse, if they had not had vessels of mettall. But I thinke it will not bee amisse, here to recite these thinges which are set

downe

volume in the Popes lawe, Distinct. 1. The vessels vsed in the celebration of the holy mysteries are chalices, and pattins, concerning which Bonifacius the martyr and bishoppe being asked whether it were lawfull to celebrate the sacramentes in wooden vessels or no: he answered, that the Priestes in times past did vse not golden, but wooden chalices. Zepherinus the xxteenth bishoppe of Rome did decree, that the masses should be celebrated in Pattins of glasse. After that Vrbanus the Pope made all the ministring vessels of syluer. For in this, as in the other kinds of worship, the dignitie of the Churches hath increased more and more by encrease of time. For in our dayes (which are seruantes of the good man of the house) that the dignitie of our mother the Church may not bee any whit deminished, but rather augmented and much inlarged: wee doe ordayne that hereafter no priest presume any way to celebrate the holy mysterie of the bodie and bloude of our Lord Iesus Christ in vessels of wood: least God be prouooked to wrath with that wherewith he should bee pacifyed. Also that the Lordes chalice with the pattin bee made, if not of golde, yet of syluer. And if any man be so poore that he cannot so haue it, yet let him haue a chalice of tinne. And let not the chalice be made of brasse, or of latin, which by reason of the vertue of wine procureth canker, and also causeth vomitte. But let no man presume to sing Masse in a chalice of wood, or of glasse.

The Popes lawe.

1 In these decrees will we note first, that the Church of Rome did quickly fall away from the thristenes and simplicitie of the Apostles.

2 Secondly that the new Bishops did sometimes abolishe the decrees of their predecessours.

3 Thirdly that they thought that the chiefe dignitie and worship of the Church did consist in golde and syluer: whenas the principall ornament of a Church is the sinceritie of doctrine, of the sacramentes, and of life.

4 Fourthly, that they suppose that God is pleased with vessels of golde and syluer, and is displeased with these that were baser. Surelie then there was but bad prouision made for the Apostolike Church, which vsed wooden vessels, if at any time the sacramentes were to bee celebrated.

Constantinus the great did wonderfully enrich the Churches with vessels of golde and of siluer: but Iulianus the Apostata did shortlie after take them away, as the ecclesiasticall historie doeth testifie.

5 Notwithstanding the holy bishops did more regard the lyuing vessels then the metals. Hereof haue we a notable example in the historie of Ambrose, who in his seconde booke of offices. Chap. 28. writeth thus: As we sometimes were hated, which broke the misticall vessels that we might redeme the prisoners: which thing might displease the Arrians, and not so much the fact, as that they might haue somewhat

which

which they might reprehende in vs. And a little after. Which thing although wee did not without some reason, yet were wee so hated amongst the people, that we did confesse, and proue, that it was much better to keepe soules for the Lorde, then golde. For hee which sent his Apostles without golde, hath also gathered Churches together without golde. The Church hath golde, not to keepe, but to bestowe, and to succour in time of necessitie. What neede haue wee to keepe that which helpeth nothing? Doe not we knowe that the Assyrians did robbe the Temple of the Lorde of great store of golde and syluer? Doth not the Priest better gather it together, that it may serue the poore, (if other helpes doe fayle) then that the sacralegious enemie shoulde carrie it away? Shall not the Lorde say: why hast thou suffered so manie poore people to starue? And yet thou haddest gold to buy them foode withall. Why were so manie prisoners ledde into captiuitie, and not redeemed? Why were they slayne? It had beene better for thee to haue saued the vessells of the liuing, then of metals.

To this purpose serueth the 17. Law in the booke Lib. 1. Tit. 5. l. Sancimus. If need shall require in redeeming of prisoners, then wee doe graunt licence both to sell the foresaide thinges, and also to lay them to gage: forasmuch as it is no absurde thing to preferre the

soules of men, before all matters, vessels, and garmentes.

6 These wordes of Ambrose doe teach vs, what answere we ought to make to those men, which crie out that the sacraments are dispoiled of their dignitie, if golden vessels, & siluer vessels be not vsed in the administration thereof. I was affraid, wouldst thou say, least the Temple of God want his furniture? He would answere, The Sacramentes doe not require gold, neither doe these thinges please in golde, which are not bought with gold. The ornament of the Sacramentes is the redemption of prisoners. And these are precious vessels indeed, which redeeme the soules from death &c. in the same Chapter.

7 Therefore if wee doe vse in our Churches vessels of golde and siluer in the administration of the Lordes supper: yet let vs vse them without all boasting, and opinion of the necessitie and price of the matter thereof. Neither let vs so deale that that Ecclesiasticall adage may bee verified in vs. In times past there were golden Priestes and wooden vessels, but nowe there bee wooden priestes and golden vessels.

8 Neither let vs condemne nor finde fault with the reformed Churches (in the number whereof is the Tigurine Church) which doe imitate the thriftines and simplicitie of the primitiue Church, & doe vse wooden vessels, yet such as are clenly and fit for the purpose. For if wee thinke that the Lordes supper cannot be decently

cently ministred vnlesse wee vse vessels of gold, and syluer: why are wee not also desirous to haue fontes and lauers of gold and syluer? Vnlesse peraduenture wee thinke that we ought to make more accompt of the Lordes supper, and of the administration thereof, then of Baptisme which is the Lauer of our regeneration.

43. Lect. Aprill 29.

Verse. 10.

The glorie of this latter house shall bee greater then the glorie of the former, sayth the Lorde God of hostes: and in this place, will I giue peace, sayth the Lorde *GOD* of hostes.

7 Argument drawen from the comparing of the first Temple and the seconde together.

THat Temple is to be builded with all readinesse and diligence, whose glorie shall bee greter, thē was the glorie of that first house builded by Salomon the king. For there is no cause why any man shoulde obiect that it will bee but base, and of no price and estimation. But the glorie of this seconde Temple will bee greater then the glory of the first, as the Lorde himselfe doth testifie.

Of the vnlooked for woorkes of God.

It is sayde in the holy Scriptures, that God doeth oftentimes bring to passe wonderfull thinges, both because in rewarding of godlines ordinarily, and punishing of vngodlines: hee setteth vppe the meeke, and pulleth downe the prowde: and also because hee restoreth thinges which are almost quite gone to decay, contrary to all mens expectation: and those men which seeme most of all to florishe, doeth hee in his his iust iudgement throwe downe to the grounde.

Psal. 75. 6. 7. Promotion commeth neyther from the east, nor from the west, nor yet from the wilderneſſe: For God is the gouernour, hee bringeth lowe, and hee exalteth. The meditating vppon these woorkes of God, ought to nourish and kindle in vs feare of God, and the hope of hauing these miseries mitigated wherewith wee are oppressed. The Iewes thought in times past that it coulde neuer come to passe that the latter temple shoulde bee correspondent to the former in any poynt. Neyther was there any other cause, frō which this imagination did spring saue this, because they did looke vnto thēselues, and vnto the smal wealth of the Iewish people, and not vnto God. But the Prophet in the name of the Lord God of hostes, telleth the Iewes of litle faith a thing that they litle loked for: namely that the glory of this temple

ple would be greater then euer was the glory of the first Temple. And howe often are wee brought to y̆ passe in time of aduersitie, whereunto Dauid doth confesse him selfe to haue bene brought? Psal. 31.22. But I saide in my haste, I am cast out from the sight of thine eyes: not-withstanding, thou hast heard the voice of my praier, whilest I cried vnto thee.

Let vs therefore endure, and so much as wee are able let vs saue our selues in time of prosperitie. The Church of GOD in Germany is marueilously troubled in these our dayes, & that by the counsels and endeuours of these men, which had rather bee Lordes ouer Gods heritage, and enforce all other men to receiue their doctrine: then to bee examples vnto the flocke. But let vs valiantly beare the vniust preiudices, & excommunications of these princely Potentates, and loking vnto the iudgmẽts of God (whereof hee often sheweth manifest tokens) let vs waite for the mitigation of these euills. For God is faithfull, and hee will not suffer vs to bee tempted aboue that which wee are able to beare. Yée neither slumbreth nor sléepeth which kéepeth Israell. Therefore to him alone let vs commit the Church, and all our selues also. 1. Pet. 5.7.

3 Argumẽt drawen from the plenty of peace, and of the giftes of the holy ghost.

And in this place will I giue peace, saith the Lord god of hostes. Vnder the worde (peace) hée

hée comprehendeth by Synecdoche all manner of spirituall giftes. For the Iewes did not enioy earthly peace longe, and the second Temple was often-times spoyled, and at length was it set on fire, and ouerthrowen. But the prophet Haggeus reasoneth thus. God will giue peace in this Temple, hee will cause the gospell to bée preached, hee will powre out the spirit of grace and of praiers. Wherefore you must apply the holy woorke, that you may obey your chiefest good thinge, the Lord your God commaunding you to builde this second Temple.

Obiect. The Lord Iesus saith: The houre commeth when-as yee shall neither in this mountayne, neyther at Hierusalem worshipp the Father. Therefore God did not geue peace in that place. For doubtles there can no peace be giuen with-out praier, & faith, and other gifts. Iohn. 4. 21.

Ans. I denie the consequent, and my reason is this, because there is *ignoratio elenchi*, ignorance of an argument. For these sayings are not vttered both concerning one time. God gaue peace in that place, in that hee preserued and enriched wonderfully with the plenty of the gifts of the holy Spirit, the remnaunt of the godly, vntill such time as the Messias was giuen, and the Iewes were reiected for their inuincible hardnes of heart: and the holy City together with the Temple was ouer-throwen, and quite destroyed, the gospell was preached farre and wide amongst the Gentiles, and Iesus Christe was beleeued on in the worlde.

Of

Of the presence of Gods grace.

As light doth accompany the rising of the sunne, which lightneth thinges which are vpon the earth: so the participation and powringe out of Gods giftes doth followe the presence of his grace.

2 For where-soeuer God is, hee both is & worketh there freely, and effectually.

3 God is some-times present for a season in places, countries, and with persons. This time is called the time of visitation. Luk. 19. 44.

4 And in his iust iudgment hee forsaketh certaine persons. Beholde, your house is left vnto you desolate. Mat. 23. 38.

5 But the Lord doth neuer quite forsake the Church of the elect. Isa. 54. 7. I haue left thee for a space, but in my great mercies will I gather thee together. 8, In the time of my wrath I hid my face for a while: but in mine euer-lasting mercie haue I had mercie on thee, saith the *Lorde* thy redeemer. 10. The mountaines shall remooue, and the hilles shall fall downe: but my mercie shall not depart from thee, neither shall the couenaunt of my peace fall away, saith the *Lorde* that hath compassion on thee.

6 The same opinion must wee haue concerning all the faithfull. For God is also present with them by the powre and grace of his spirit. Hee furnisheth them with most excellent, and wholesome giftes, with faith, hope, charity, patience, and other things, which are vndoubtedly

testi-

testimonies of the presence of the grace of God. And how-soeuer such men so suffer persecution by false brethren, be smitten with blockish thunder-boltes, and rash curses: yet must we make great accompt of them, seeing they fare no worse then did the Prophets & Apostles in times past. We knowe what Dauid saith. But vnto the saintes which are vppon the earth, and the stronge, towarde whom is all my delight.

Psalm.16.3.

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43. Lect. *Verse.* 11.

The fowre and twentith day of the ninth moneth, in the second yeere of Darius, was the woorde of the Lord in the hand of Haggeus, saying.

THis verse contayneth the circumstances of the second oracle which is in this chapter set downe, where-of I will speake orderly and briefly.

1 The time. In the seconde yéere of the reigne of Darius the sonne of Histaspes, which was before ỹ birth of Christ abont 519. yéres, and in the yéere after the creation of the worlde 3444. according to *Funcius* his chronicle: in the 24. day of December, which moneth the Hebrewes call Cisleu, was this oracle published. We see that the prophets doe exhort vs by the examples of their diligence, attentiuely

to ob-

to obserue at what time the celestiall doctrine was purged and preached, what signes of times happened, whose ministerie God vsed: that we may bee confirmed in the faith, and sanctifie the name of God.

The author. This oracle proceeded from the Lorde God of hostes. For prophesyinge came not in tymes past by the will of men, but the holy men of God beinge moued by the holie spirit, spake *. Hence therefore doe wee fitly gather that no prophesie of the Scripture is of any priuate motion. And for this cause they which are Teachers in the Church, must examine all things by the proportion of faith, and they must haue respect vnto the dignity of prophesie, whether a man looke vnto the sincerity of things, or the purity of speech, according to these sayings. Rom. 1.12.6. Whether wee haue prophesie according to the proportion of faith. And againe. If any man speake, let him speake as the woorde of God. 1. Pet. 4.11. * 2. Pet. 1.20.21.

3 The Crier was Haggeus the prophet, & the ambassadour of the Lord. For God in times past spake many times, and sundry waies to the Fathers, by the prophets. Now speaketh hee vnto vs by the faithfull Ministers of ỹ Church, whom who-soeuer doth heare, hee heareth the Lord Iesus. And those men must remember, that they doe not speake in their owne name, but in the name of God, and for this cause must they speake reuerẽtly, least in time to come they bee punished for doing their message wronge. Heb. 1.1. Luk. 10.16.

Of

Of the dispensation of the misteries of God.

For-asmuch as it is so often repeated, that the Lord spake by Haggeus the prophet, to the ende that these oracles might bee of credit and authoritie: and it is also very profitable for vs to knowe throughly, how the misteries of God are orderly distributed: I will intreat there-vpon positiuely. The Lord Iesus graunt that wee may also handle this point with great fruit, and that in the same wee may adore the wisedome and goodnes of God.

1 We call these points of ỹ doctrine of faith, hope, & charity, which are set forth in the woorde of God, and are sealed with the Sacramentes: the misteries of God.

2 We call them misteries because they doe farre exceede the capacity of the naturall man. For they are vnto him folishnes, neither can he knowe them, because they are iudged & discerned spirituallie. They are called the misteries of God, because as they procéede from him alone, so are they also reuealed by him alone. Mat. 11. 27. Neither knoweth any man the father, but the sonne, & hee to whom the sonne will reueale him. And againe. Flesh and bloude hath not reuealed these thinges to thee, but my father which is in heauen. Mat. 16. 17.

1. Cor. 2. 14.

3 In these all thinges must be referred vnto Christ, who is made our wisedome, righteous-

nes,

nes, sanctification, and redemption. As Christ is to be compared with all other things: so is he made vnto vs al things, for our saluations sake: so that wee ought thus to determine with our selues, to knowe nothing amongst other men, but Iesus Christ, & him crucified. Wee knowe the verses: 1.Cor.2.2

Si Christū discis, nihil est quòd cætera nescis:
Si Christū nescis, nihil est quòd cætera discis.

If Christ thou learne it skilleth not
If thou doest know none other thing:
If Christ thou knowe not, all things els
To learne, no gaine at all doth bring.

To learne Iesus is more profitable then any thing that can be knowne, as saith Bernard in a certaine Epistle: who in another place saith very godlily, that the name of Iesus, is meat, light, and medicine. Wherefore as Christ Iesus is made vnto vs all thinges, so ought all our life, studies, and actions, to smell of nothing but of faith, loue, humility, righteousnes, and finally (that I may be briefe) of Christ Iesus our Lord, who dwelleth and reigneth in vs.

They which broche, and bring abroade the oracles of GOD, are the faithfull ministers of God his Testament, who as Paul saith do sowe spirituall thinges. It is required at the hands of these, that they bee faithfull. 1.Cor.4.2. It

is re-

is required of the disposers, that euerie man bee founde faithfull.

Ob. Paul saith, For to this man trulie is giuen by the spirit the woorde of wisedome, and to another the woorde of knowledge, by the same spirit. 1. Cor. 12. 8. Therefore spirituall gifts are not giuen by the ministers.

An. I answere, Things which are subordinate, are not contrary. God alone doth giue spirituall gifts, if you respect the principall cause: but if you respect the instrumentall causes seruing out-wardly, then meeteth you that saying of the Apostle: Therefore who is Paul, or who is Apollos, but ministers by whom you haue believed, and as God hath giuen to euerie man? 1. Cor. 3. 5.

And here must wee admonish the younger sorte, that they doe diligently distinguishe these sayings, wherein the whole ministery is spoken of in generall, from these where-in it is spoken of in part, that is, where-in mention is made either of the inward, or outwarde ministery. For if they respect the former sorte, they shall oftentimes finde that thinge attributed by Synecdoche to the ministers of the woorde, as to the inferiour causes: which is proper to the principall efficient cause. As these two sayings doe testifie, where-with wee will at this time bee contented. Who-soeuers sinnes yee remit they are remitted vnto them: and who-soeuers sinnes yee retaine, they are retained. Ioh. 20. 23. Take heede to thy selfe, and to thy doctrine, con-

cõtinue in these thinges, for if thou shalt doe that, thou shalt saue thy selfe and them which shall heare thee. 1. Tim. 4. 16.

Paul speaketh of the partes of the ministery by an opposition, where hee saith: Therefore, neither hee that planteth is any thinge, neither hee that watereth: but God who giueth the encrease. 1. Cor. 3. 7.

4 And as it is not lawfull for the ministers to seperate the sacramentes, from ỹ worde of ỹ couenant: so is it not lawfull to take away the relation and affinity that is betweene spirituall thinges, and their signes. Although wee are not ignorant of this, that God who worketh most freely, doth worke some-times by meanes, some-times with-out meanes, and that hee is able if he will, to giue spirituall things with-out the externall signes: yet must we doe all things decently, and in order, according to the rule which hee hath set downe.

Obiect. Paul saith: Christ hath not sent mee to baptize: but to preache the gospell. Therefore the Worde and the Sacramentes may not bee seperated.

Ans. I answere, that Paul speaketh thus in some respect, by way of comparison, to the ende hee might declare that hee was chiefly sent to preach the gospell, & that hee doth not simplie deny that hee was sent to baptize, which thing may appeere by that which went before.

5 For like-as man consisteth vpon the body and the minde: so doth the holy administra-

tion consist vpon visible signes, and spirituall and inuisible things.

44. Lect. March. 10.

THe body is no dishonesty to the minde, which vseth the ministery there-of as of a most fit instrument, to doe many excellent things withall. And by the signes instituted, & commaunded by God, are the spirituall things, & the reasonable seruice no whit dishonored, but they serue according to Gods ordinance to the representing of these things.

Ob. God doth often-times testifie that hee is displeased with the Ceremoniall worship which hee hath not commaunded, &c. According to these sayings: Because thou wouldest no sacrifice and I would haue giuen it thee: thou wilt not haue burnt offerings. Psal. 51. 18. And againe: Why doe yee offer vnto mee a multitude of your sacrifices, saith the Lord? I am full, Isai. 1. 11. And againe, I will haue mercie, and not sacrifice: and the knowledge of God rather then burnt offrings. Os. 6. 6. Therefore the holy administration cõsisteth onlie vpon spirituall thinges: neither hath it any neede of the externall signes.

An. It is no good argument where in that which is spoken in some respect, is taken as if it were spoken simply. In the first saying, by way of comparison, giuing of thanks is preferred before

fore sacrifice: godlines, before bodily exercise. In the second, all sacrifices are not condemned, but only those which superstitious men did offer with-out faith, with an opinion of the worke wrought. In the third, morall things are preferred before things ceremonial, and the reasonable worship before the sacrificiall worship. Therefore the workes which God hath commaunded are not simply condemned.

6 As the Sacraments may bee perceiued by the senses, and the externall worde pearceth the eares: so the things by ẏ Sacraments signified are apprehended by the sensitiue instrumẽts of faith, and by faith are they perceiued.

Reasons.

1 For the Sacraments are visible signes, & signes instituted by God, of an inuisible grace, and the spirituall giftes.

2 The things by the Sacraments signified are inuisible: but faith is an argument of things which are not seene. And this faith is to ẏ heart in steed of eies, eares, mouth, hands, whereby we apprehend Christ, & apply him vnto our selues. Heb. 11. 1.

7 Christ hath the worde of life. Ioh. 6. 68. And whilest the father teacheth vs inwardly, & writeth his lawes in our hearts, we are taught of God: but the word which is ẏ signe there-of is preached outwardlie by the ministers of ẏ word. Ioh. 31. 33. Ioh. 6. 45.

Ob Isa. 4. 2. The seruaunts of God are cõmaunded to speake vnto the heart of Hierusalem. Therefore the ministers of the worde do also speake inwardly vnto the heart.

An. I denie the consequent, because in the antecedent, that is attributed to the inferiour cause, namely to the externall ministery, which is proper to the principall efficient cause, namely to Christ, who executeth the internall ministery, and speaketh vnto the heart.

The reason of this manner of speeche is drawen from the ende, because thende and purpose where-vnto they which are Teachers in ỹ Church doe serue, is this, so to pearce the eares with the liuely voice of the woorde of God, that the efficacy thereof may be mighty in the heart, and may burst out into the woorkes which are meet for repentance. Therefore let vs acknowledge the agreement which is betwene the Minister of the woorde speaking vnto vs outwardly, and God the father comforting our heartes inwardly. Neither let vs other-wise then the thing it selfe declareth to bee true, disorderedly attribute these thinges simply to the externall minister, which are only proper to God: and let vs not confusedlie ascribe those thinges to God, which are proper to the ministers. Let vs receiue the voice of Christ when he speaketh, with a pure heart: let vs heare the voice of the minister with open eares.

8 It is God that circumciseth the heart: but it is man that circumciseth the flesh of the foreskinne.

Deut. 30. 6.

Here all men may see that God doth not circumcise the flesh of the fore-skinne immediately: but it is cut away by man: on the contrary,

Gen. 17. 24. 25.

God

God doth circumcise the heart with-out the help of another. And for this cause is it that Paul calleth the circumcision of the heart, circumcision done with-out handes. Stephen the first Martyr calleth the Iewes which were circumcised in flesh and not in spirit, vncircumcised in heart. Act. 7. 51. Col. 2. 11. Act. 7. 51.

Ob. The Lord giueth this commaundement, Deut. 10. 16. Circumcise there-fore the foreskinne of your heart, and bee not any more stiffnecked. There-fore not onely the flesh, but also the heart is circumcised by man.

An. I answere, it is a fallacie of the Pelagianes *a non causa, vt a causa*, from that which is no cause, as if it were a cause, if any man doe gather the power and strength of man out of the commaundement. Augustine saith better. By the cõmaundement learne what thou shouldest haue, by reprehension, that thou hast it not through thine owne fault: by praier, of whom thou must aske that which thou shouldest haue.

9 The Ministers of the woorde baptize with water: but it is Christ which baptizeth with the holie ghost, and with fire. Mat. 3. 11.

Let no man inuert this good order of the dispensation of baptisme. And let vs persuade our selues that wee are as surelie baptized of Christ by the holy spirit, and fire inwardly: as we are sprinkled outwardly by the Ministers of the woorde with water.

Ob. One Minister doth giue one baptisme. There is but one baptisme. Eph. 4. 5. Therefore the Ministers of the woorde doe not onelie baptize with water, but also with the holy ghost.

An. I answere vnto the maior proposition, where-in there is first an Equiuocation in the woorde (One). Secondly, there is petitio principij, a crauinge of that to bee graunted, which is chiefly in controuersie. For it is saide there is one baptisme, not in respect of the signe, and the thinge signified, but of those which are partakers there-of.

Albeit therefore it behoueth vs to liue together in vnitie, because wee are all baptized with one baptisme: yet doth it not there-vppon ensue that the Ministers do baptize with the baptisme of the spirit: vnlesse a man will speake metonymicallie.

Ioh. 6. 51. In the Sacrament of the Lords Supper Christe doth giue to the faithfull, breade,* which is his flesh, which was giuen for the life of the World.* But the Ministers do giue breade.

1. Cor. 11. 28.

The same opinion must wee haue concerning the bloud of Christ, and the signe there-of, namely the Lords wine.

More-ouer, let vs not corrupt the dispensation of this good order. For as wee see with our eyes thinges which are visible: wee heare with our eares soundes and woordes: with the smellinge wee smell sauoures: with the touching

chinge wée touch the foure first qualities: so in the Lords Supper wée see the visible and earthly signes the Lords bread, and wine: and with the mouth wée consume them naturally: but wée acknowledge that the invisible celestiall thinges, which cannot bee perceiued with the outwarde senses, (namelie the body of the Lord which was giuen for vs, and his blonde which was shed for vs) are offred vnto vs by faith, which is an argument of thinges which cannot bee seene: and that wee receiue them onelie by faith, and that by a simple, and inexquisite faith: as saith Cyrillus.

Good God howe vnlearned and monstrous are those speeches which wée see some men vse (by whom the Lorde doth tempt and prooue vs nowe): namelie, that the bodie of Christ is receiued with the mouth, and that as well of the Infidles, as of the Belieuers: And againe, that the verie body of Christ is put into the mouth of the receiuer, by the hand of the Ministers of the woorde.

I quake when I thinke vpon these thinges which followe here-vpon. For they speake as foolishly as if a man (inuerting ỳ order of things) should say, ỳ earthly things are receiued with ỳ mouth of the soule, and that celestiall things are receiued with the mouth of the body. Let vs which continue in the way of truth, through ỳ grace of GOD, pray earnestly for them which thinke otherwise then wee doe, that the Lorde

will open their eyes, and giue them grace to thinke one thing with vs in the Lord.

Queſt. What thinkeſt thou of that notable ſaying of Macarius the Egyptian. The bread and the wine are types of his fleſhe, and bloude, and they which receiue the viſible bread, doe eate the fleſhe of the Lorde ſpiritually?

Anſ. I do very well like that ſaying, neither were it an hard matter to gather together many ſuch like ſayings, where-in the like thing is affirmed. Not-withſtandinge, this ought to ſatiſfie vs, that the ſame is extant in the declaration of the confeſſion of Baſill.

Queſt. But ſome there bee which doe thinke that it is an abſurde thinge for any man to ſay, that the bodie of Chriſte is eaten ſpirituallie, and not corporallie? For they reaſon thus. The bodie of Chriſt is eaten, therefore it is eaten corporallie, and not ſpirituallie.

Anſ. To the ende I may anſweare briefly, I ſay, that as ſurelie as wee receiue the bread and wyne of the Lord, ſo ſurely are wee made partakers of the bodie and bloude of the Lorde in that holie Supper. For the Lords Supper conſiſteth vppon theſe earthlie thinges, and the heauenly thinges, both which wee receiue.

2 And as touching the receiuing of heauenly things, I ſay more-ouer, that wee receiue them onely

onely after a spirituall manner. Nowe I adde this reason: because these thinges are not present as in place, therefore not visible. And for this cause are they not present as in place and visible, because they are not present corporallie, and therefore are they not perceyued by the outwarde senses. Here is excellent truely is that decree of the counsell of Nice concerning the holie supper of the Lorde. And here agayne touching the Lordes table: wee doe not baselie set our mindes vppon the breade and the cup which are vpon the table, but lifting vp our mindes, we perceyue by faith the lambe of God, which is set vppon that holy table, which lambe taketh away the sinnes of the worlde, which was profanely slayne by the Priestes, and wee truely receyuing his honorable bodie and bloude, doe beleeue that they are signes of our resurrection. And for this cause wee doe not receyue much, but a little, that wee may knowe that wee eate not to fill our bellies, but vnto sanctification.

I might adde also an other reason drawen from the definition of the naturall and bodilie eating: which teacheth vs that the liuely flesshe of Christ is not eaten bodilie & with the mouth. The same is extant. Mark. 7. 18. 19. But I will speake thereof elsewhere if the Lord will, and giue me leaue.

If any man say that the bodie of Christ is eaten sacramentally, not spiritually, we will pray him to learne to speake properly with ỳ Church

and

and not to trouble the yonger sort with such darke sentences. Forasmuch as the Lordes breade is the Sacrament of the bodie of Christ, and therefore is the breade called the bodie of Christ by Metonymia: hee which eateth this breade, eateth the bodie of Christ sacramentallie. To the end the yonger sort may vnderstand these thinges: I say that the bodie of Christ is called his bodie sometimes properly, sometimes metonymically. As the bodie of Christ (as it is called his bodie properly) is giuen to be eaten of vs truly and spiritually, so is it receyued of vs truely and spirituallie. But the body of Christ, as it is called the bodie metonymically, (that is the Lords bread, if you respect the same as it is breade is eaten naturally: and if you respecte it as it is the Sacrament of the bodie of Christ, hee which eateth this bread eateth the bodie of Christ sacramentally. But let it suffice to haue spoken thus much by the way. For euen three wordes are sufficient in a good cause. God graunt that all thinges may serue to his glorie and our instruction.

45. Lect. Aprill 29.

A declaration of the partes of the oracle, concerning the censure of the religion, and of life the Iewish people.

IF, as Galene doeth thinke, the Philitions ought to behaue themselues in the cutting vp of the brayne, as in a temple where the holy ceremonies are done decently & orderly: much more ought they which studie the holy Scriptures with great reuerence rightlie to cut in peeces, and diuide the worde of trueth, in the schoole of the holy Ghost. Wherefore I beseech the eternall GOD to sanctifie vs by his trueth, and to giue vs grace so to enter into the secret corners of this oracle, that we may thence gather and bring such thinges as may serue to the sanctifying of Gods holy name, and our own saluation.

Moreouer if euery thing which is set in order be comelie as sayth Augustin, then is the declaration of this oracle most comelie, forasmuch as it is set in very good order. Which we intend now to declare vsing a diuisiue instrument.

The partes of the Oracle are two in number, a parable, and an exhortation.

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The partes of the argument, wherein the Prophet proueth that the Iewes, and their administratiō did displease God, because they were vncleane, are thus disposed.

1 It contayneth an exordium, concerning the persons which were their owne iudges. verse, 12.

2 The first probleme or harde question concerning thinges which did not sanctifie: and the exposition thereof consisting vppon a denyall. verse, 13.

3 The seconde probleme concerning these thinges which make a man vncleane, and an affirmatiue exposition thereof verse. 14.

4 The applying of the former parabolicall problemes vnto the Prophets purpose. Wherin he teacheth that both the people of the Iewes, and also all their worshippe which they did to God, so long as the Temple was vnbuilt, was vncleane, & for this cause was not acceptable in the sight of God. ver. 15. And we see that in all these there is a preuenting of an obiection which is this: As if our sacrifices, Sacramentes, holie dayes, and all our ceremonies which God hath appointed, coulde displease the Lord, the Temple beeing yet not built, so that for their sakes, wee muste needes builde the Temple, least God doe not allowe of them. The Prophete aunswereth that all these thinges were prophane, and not acceptable in the sight of God, because that neglecting the temple (which God woulde haue builded) they woulde rather purchase and

deme-

demerite his fauour by their ceremonies.

The exhortation,

The other part of the oracle consisting vpon an exhortation vnto a more narrowe consideration of the life, dependeth vpon the former part, and may be thus deuided.

1 First it containeth a rehearsall of the former life, and of those euils whereunto it was subiect, and of the principall causes thereof. For it becometh the godly to profite vnder the fatherly correction and chastisement of God: and hereunto doeth the remembraunce and consideration of euils that are past not a litle auaile. That they were punished it appeareth in the 16. vers. The cause why they were punished is set downe verse 18. The Lord sayth hee smote the Iewes, and he reproueth them because they did not repent.

2 Secondly it comprehendeth a promise of a blessing which God will send vppon the Iewes, after they haue taken in hande the building of the Temple. In this place we will note two circumstances, the one concerning the time, the other concerning the persons, for the Prophete declareth who will blesse, and whome hee will blesse. verse. 19. 20.

All these thinges tende to this end, that we may knowe, that all those are accursed, which busie themselues so in holy, ciuill, and houshold affaires: that they haue no regarde of the glorie

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of God, and the edifying of his Church: and that they are blessed which doe so administer holie things, and thinges appertayning to this life, that before all thinges they giue vnto God the thinges which are his, and bende all their might to the building vp of the Church.

Ver. 12.

Thus sayeth the Lorde of hostes, aske now the priestes the Lawe.

The meaning of these wordes is this. Propounde vnto the priestes (which profesle that they are leaders of the blinde, a light to those which are in darkenes, teachers of the vnlearned, maisters of infants, bycause they haue a forme of knowledge and trueth in the Lawe) such questions as are not contrarie to their profession, but are questions of the Lawe, and such as are proper to their profession &c. Rom. 2. 19. 20.

1. In this place we will note, that when as the corruptions of religion are to be redressed, wee must first begin at those which are teachers in the Church, and not at those which are learners. For vnlesse ỹ teachers be brought into the way of truth, the blinde shall lead the blinde.

2. And when as their errors are to be conuinced, we must vse a religious kinde of zeale and wisedome, that they themselues condemninge themselues, may giue glory to God, and yeelde to the trueth. For if the teachers be conuinced

of

of error, and do suffer themselues to be brought backe againe into the way of trueth, the hearers will be easelie brought to the same.

3. It is the duety of those which are teachers in the Church, to answeare discreatlie when any question is asked them concerning the Law, according to that saying. The lippes of the prieſtes ſhall keepe knowledge, and they ſhal require the law at his mouth: becauſe he is the meſſenger of the Lord.

Let vs also thinke that this is spoken to vs which are students in diuinitie, and are bounde to giue an accompt of our faith when it is demaunded of vs: and let vs get to our selues the most excellent knowledge of heauenly thinges both by studie, and also by prayer.

There is a mery iest of Cicero extant, which he vsed toward Pompilius, who would seeme to be a Lawyer, when as he was altogether ignorant of the lawe. For being called to be a witnes in a matter, he answered Cicero, that he knewe nothing. Cicero made answeare tauntingly, perhaps sayth he you thinke that the question is asked you concerning the lawe.

But it is greater shame for one which professeth diuinitie to haue nothing to answere, when he is asked concerning things which appertain vnto saluation.

46. Lect. 13. Aprill.

A digreſsion concerning the doctrine wherein thoſe which are teachers in the Church muſt excell.

Hierome in his commentarie vppon the Epiſtle of Paul vnto Titus Chap. 1. 9. expounding theſe wordes, That hee be able to comfort in ſounde doctrine, and to refute them that ſpeake againſt it: ſaith thus. The former thinges which hee placed amongſt the vertues of a biſhoppe, doe appertayne vnto the life: but this which he ſaith: That hee bee able to comfort in ſounde doctrine, & to refute thoſe which gaynſay it: is to bee referred vnto knowledge.

For if the life of a Biſhoppe bee onely holy, hee may profit himſelfe in ſo lyuing. Furthermore if he ſhal be inſtructed both in learning and ſpeech: hee may be able to inſtruct both himſelfe and others: and not only to inſtruct and teach his owne, but alſo to refute his aduerſaries: who vnleſſe they bee refuted and conuinced, will eaſilie turne away the hearts of the ſimple. This place maketh againſt thoſe men, who giuing themſelues to ſlouthfulnes, idlenes, and ſléepe, doe thinke it a ſinne to reade

reade the Scriptures: and they contemne those, which meditate vpon the lawe of the Lorde day and night, as babblers and vnprofitable persons: not considering that after that the Apostle had set downe the catalogue of the conuersation of a bishoppe, hee commaundeth also that hee bee learned.

1 The doctrine wherewith the pastors of Churches ought to be furnished, is called by manie names in the scripture. Sometimes it is called the worde of knowledge, wherein a teacher ought to excell. Sometimes it is called the word of wisedome, which is necessarie for a pastor, whose duetie is not onely to teach men, but also to comfort some, to reproue some, to exhorte some. The diuers names of this learning. 1. Cor. 12. 8.

In this worde (knowledge) wee must note the diuers significations thereof. For there is one kinde of knowledge which is so called by equiuocation, as that which Paul saith to bee falsely so called, which consisteth vpon false doctrine, vayne babblinges, and oppositions. Such is for the most part the schole diuinitie, wherein also the chiefe points of faith (which are set without the doubtfulnesse of mans iudgement) are handled both wayes, after the schoole manner. There is an other kinde of knowledge, which is the true knowledge, which is sometimes called Wisedome. Augustine disputing about the trinitie, sayth thus. This is the right distinction of wisedome and knowledge, that vnto wisedome doth appertaine the intellectual know- 1. Tim. 6. 20.

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reade the Scriptures: and they contemne those, which meditate vpon the lawe of the Lorde day and night, as babblers and vnprofitable persons: not considering that after that the Apostle had set downe the catalogue of the conuersation of a bishoppe, hee commaundeth also that hee bee learned.

1 The doctrine wherewith the pastors of Churches ought to be furnished, is called by manie names in the scripture. Sometimes it is called the worde of knowledge, wherein a teacher ought to excell. Sometimes it is called the word of wisedome, which is necessarie for a pastor, whose duetie is not onely to teach men, but also to comfort some, to reproue some, to exhorte some. The diuers names of this learning. 1.Cor.12.8.

In this worde (knowledge) wee must note the diuers significations thereof. For there is one kinde of knowledge which is so called by equiuocation, as that which Paul saith to bee falsely so called, which consisteth vpon false doctrine, vayne babblinges, and oppositions. Such is for the most part the schole diuinitie, wherein also the chiefe points of faith (which are set without the doubtfulnesse of mans iudgement) are handled both wayes, after the schoole manner. 1.Tim.6.20. There is an other kinde of knowledge, which is the true knowledge, which is sometimes called Wisedome. Augustine disputing about the trinitie, sayth thus. This is the right distinction of wisedome and knowledge, that vnto wisedome doth appertaine the intellectual know-

ledge of eternall thinges: and vnto knowledge belongeth the reasonable knowledge of temporall thinges. And Aristotle in his first book of Ethickes defining knowledge, saith, that it is a demonstratiue habite. The same Metap. 1. saith, that Wisedome is the knowledge of the first and highest causes. And in his Rethorike Lib. 1. hee sayth, that it is the knowledge of manie and maruelous thinges. But these words are taken in the holy scripture, for the most part confusedly, whenas they intreate of the knowledge of the misterie of our saluation. Therefore will not wee distinguish thē.

Genus. 2 The Genus of this vnderstanding is the gift of the grace of God. Eph. 3.7. Whereof I am made a minister by the gift of the grace of God which is giuen mee, according to the working of his power. But the worde (vnderstanding) which the Apostle vseth in the same Chapter ver. 4. is taken somewhat more strictly. Whereby when yee reade yee may know my vnderstanding in the mysterie of Christ.

The difference.

3 The Difference may bee fet from the ende thereof, as in that saying of Zacharie: And thou mayst giue knowlege of saluation to his people. Luk. 1.77. Receyuing the reward of your faith, euen the saluation of your soules. Of the which saluation the Prophetes haue enquired and searched, which haue sought after the grace which should come vppon you. 1. Pet. 1.9.10.

There-

Therefore this doctrine is the vnderstanding of our saluation, and the causes thereof: whereof we will speake hereafter.

4 Amongest the other properties of this vnderstanding, these are rehearsed. First that it is an acknowledging of the trueth which is according to godlines. That it ioyneth spirituall thinges with spirituall thinges. For it doth not corrupt the sincerities of ȳ celestiall doctrine with any leauen. Propria. Tit. 1. 1. 2. 1. Cor. 2. 13.

5 The adiunct of this knowledge is, to lighten other men by godly instruction, according to that saying of Christ. You are the light of the worlde. Mat. 5. 14. And agayne, The lips of the Priest keepe knoweledge, and they shall require the lawe at his mouth: because hee is the messenger of the Lord of hostes. Mat. 2. 7. And now seeing that (as Chrysostome saith in a certayne place) the things which were spoken to the disciples, were spoken to all: let vs remember that we also must in time by prayer obtayne of God, and by earnest studie get this excellent gift of God, that wee may vse the same to the edifying of many. And let vs quake and tremble whenas wee light vppon the sayinges which concerne the ignorance of the false Prophetes. Isay. 28. 9. Whom shall hee teach knowledge? and whome shall hee make to vnderstande that which hee hath hearde? They are as weined infantes. That is they are rude, & ignorant of heauenly things as infants. And againe, His

watchmen are blinde, they are altogether ignorant.cap.56. 10.

The efficient cause.

God the father worketh by the holy ghost the gift of vnderstanding in the faithfull pastors of the Church, as it appeareth both by certayne testimonies which I haue alledged, and also by this promise of our Lorde Christe. And that comforter euen the holy spirite whome the Father shall sende in my name, hee shal teach you all thinges, and shall bring all thinges to your remembrance, which I haue tolde you. Iohn.14.26.

The materiall cause.

7 The matter of this knowledge is Christe Iesus, who in respect thereof is saide to be made vnto vs wisedome. And for this cause also our Apostle saith, I had not determined to know any thing amongst you, but Christ Iesus and him crucified. 1.Cor. 2.2.

The formall cause.

8 Thou maist with the Apostle call the forme of knowledge, and of truth in the lawe, that is, the information of knowledge and truth in the law, the forme of this knowledge. Ro.2. 20. And agayne, The forme of doctrine. Rom. 6.17.

They which are furnished with this knowledge, may gather by testimonies and reasons conferred together, that Iesus Christ is our life, our health, our resurrection. As it is saide

of

of Paul beeing newly conuerted. But Saul encreased the more in strength, and confounded the Iewes that dwelt at Damascus, confirming by testimonies conferred togither that this was Christ. Act. 9. 22.

The ende.

The next ende thereof is, that it may serue to the instruction, correction, consolation, and exhortation of those men, which are coheyres, partakers of one bodie, and partakers of his promise in Christ through the Gospell. Eph. 3. 6.

And the last end of this knowledge is the glorie of God, according to that saying of ỹ same Apostle: To the intent that that manifolde wisdome of God may be made knowen by the church, to the principalities and powers, in heauenly places. Ephe. 3. 10. Therefore that doctrine wherein the pastors and doctors of the Church ought to excell, is the gift of true vnderstanding, which is according to godlinesse, concerning our saluation, seruing to instruct the faithfull that which the spirit of God, reuealing Christ, worketh to our restoring and the glorie of God.

Learne first (sayth Hyerome) before thou teach. For no man shall euer be able to teach those thinges whereof he is ignorant. Therefore they do offend grieuously which being neither furnished with the knowledge of heauenly thinges, nor with the vse of spirituall thinges, do take vpon them to teach in the Church. And (as Bernard sayth) being more ready to take the

chaire, then the charge, for their bellies sake, to the great hinderance of the Church: they play the part of those men which get their foode with their tongue, and also they play the Parates, in that they learne by heart, and pronounce without iudgement, sermons penned by other men.

47. Lect. 36. *May.*

NOwe let vs returne in Gods name vnto our purpose. For those thinges aforegoing, which were spoken concerning the skill in the lawe of God, which the Priestes ought to haue: tende onely to this ende, that wee may vnderstande that the Priestes vnto whose consciences the prophete appealeth, did condemne themselues.

Verse 13.

If any man shal beare holy flesshe in the skirt of his garment, and with his skirte doe touch bread, or pottage, or wine, or oyle, or any meat, shall it bee made holy? And the Priests made answere and said, No.

1 The Fathers, the Prophets, Christ himselfe, and his Apostles did often times vse a parable to reproue, and convince men by their owne iudgement.

There

There bee parabolical examples extant. Iud. 9. which Iotham the ſonne of Gedeon vſeth of the kinglie honour giuen to the Oliue tree, the figge tree, the vine, and the bramble. Which Nathan the Prophet vſeth when he did reproue Dauid for murder and adulterie, of the rich man and the poore man: which the woman of Thekoah vſeth, of her two ſonnes. 2. Sam. 14. Which Chriſt Jeſus vſeth, of the two ſonnes which were ſent by their Father into the vyneyarde: of the vineyarde and huſbandmen: of the mariage of the kinges ſonne. Mat. 21. 22.

In this place wee haue an example of a Probleme. And agayne in Mat. 21. 25. of the baptiſme, or doctrine of Johh the Baptiſt. And in the Chapter following, of Chriſt the Lorde and ſonne of Dauid.

A Poſition.

It is a poynt of ſpirituall wiſedome ſo to appeale vnto an other mans conſcience, whether it be by a Parable or a Problem, or by ſome other meanes, that he may playnely confeſſe that he is conuict, and that giuing the glory to God, he may yeelde to the truth.

2 The meaning of the probleme which Haggeus did propound to the Priеſtes, is this. Doe you thinke that you haue therefore beene an holy nation, becauſe you haue lightly executed the ceremonyall worſhippe, neglecting the reſtoring of the Temple. Nay I proue that

you haue bene vncleane, after this manner. Loke how much holie flesh which is caried in the skirt of the garment, doth sanctifie other meates when the garment toucheth them: so much doth your superstition and bodily exercise sanctifie you from the infection of sinne. But flesh which is wrapped vp in a cloth doth not sanctifie other meates. Therefore these ceremonies and bodily exercises do no whitt availe to the sanctifying of you. Some there be which by contradiction doe take these wordes (holy, and to hallowe, or sanctifie) so, that they may signifie, (profane, or to make vncleane.) Therefore the meaning shall be this. Vncleane flesh which is wrapped in a cloth doth not pollute other meates. Let the godly iudge whether exposition is better. For the spirite of the prophets is subiect to the prophets. 1.Cor. 14.

1. Position.

The people of God must not acknowledge that their sanctification (whereby they are clensed from the infection, and vncleanes of flesh, and blonde) commeth from the hungrie and weake elements of the worlde.

2. Position.

All thinges are cleane to the cleane: but vnto the prophane and infidels there is nothing cleane: but euen their mind and conscience is vncleane. Tit. 1. 15. Out of this saying may we gather, that onely the faithfull are cleane, and that all infidels are vncleane.

3. Position.

3 Position.

The worship which prophane men doe vnto God, (for-asmuch as it is vncleane) it can in no case please God, neither doth hee allowe the same.

The answere.

3 The answere consisteth vpon the denial which the priests make.

A Position.

In the confession of faith, and in our answeres concerning religion, we must vse no dissimulation, no seigninge, no feigned refusall. For it becommeth vs freely to professe these things, which the Lord of his goodnes hath reuealed vnto vs. And it is manifest, and execrable impietie falsely to pretend ignorance, least thou be enforced to cõfesse the matter. As when the Iewes did say ỳ they knew not whether the baptisme of Iohn were from heauen, or of men. Mat. 21. 27. Therefore let no man suffer him-selfe to bee so caried away into such dissimulation (being mooued with the example of those men, which walk not rightly in the gospell of Christe, and are of some authoritie) that hee feigne him-selfe to bee ignorant of the truth, and extinguish the spirit which is in him-selfe. Which thinge (alas for woe) many haue done, and in these daies doe, to their vtter ruine, as is too euident. Laconus Hoffmeisterus.

A di-

A digression. Distinctions concerning conference in diuinity.

1 God will haue vs to stirre vp the gift of God by godly conference concerning godlines, that wee may profit, according to that saying of Paul, Col. 3. 16. Let the woorde of Christ dwell in you plentifully with all wisedome: teaching, and admonishing one another &c. Now if all the faithfull must doo this, how much more ought they to doe it, whom God doth seperate to teache others?

And it must needes bee that the holy spirit must bee the author, the talke-maister, and moderator of this conference. For the ende of such godlie conference is the truth, which wee must knowe and bring to light. And it is the holy spirit alone that leadeth vs into all truth.

3 The naturall man is vnfit for such conference. I call him the naturall man which followeth in all thinges the reason of the flesh, being bee-witched with the acceptinge of persons, and vaine glory: and finally, which vnderstandeth not the thinges of God, but the things that are of men. I prowe that hee is vnfit for such godlie conference, thus. No man can dispute rightly about these thinges which he neither vnderstandeth, nor yet alloweth: but the naturall man vnderstandeth not these thinges which are of the spirit of God, for they are vnto him foolishnes, neither can hee knowe these

things

thinges which are iudged ſpirituallie. Ergo. &c.

4 But the ſpirituall man will ſpeake truely, and proportionablie of the matters which appertaine vnto God.

I call him the ſpirituall man which is led by the ſpirit of God, who acknowledgeth Chriſt Jeſus a-lone to bee his maiſter: and who in all thinges (being lightned by faith) doth ſeeke the glory of GOD. Hee is fit for ſuch holie conference, becauſe comparinge Spirituall thinges, with Spirituall thinges, hee diſcerneth all thinges.

5 The holy Scripture inſpired by God, is vnto him a marke, and moſt certaine rule. Whether prophecie, accordinge to the proportion of faith. Rom. 12. 6. Wee haue a moſt ſure word of the Prophets: to the which yee doe well, that yee take heede, &c.

6 Hee declareth his vnderſtanding accordinge to the example of Chriſt Jeſus, both in apposing, and alſo in anſwering.

I call the woorde of wiſedome and knowledge, or the excellent knowledge of the miſteries of God, Vnderſtanding.

Apposinge ſerueth to the findinge out, and pondering of thinges which concerne God. For as wee muſt not anſwere before the opponent hath plainely declared his opinion: ſo muſt not the conſent goe before knowledge.

Anſwering muſt ſerue to the weighing and cenſuringe of matters, and opinions: that wee may

may freely testifie what the Lord hath reuealed to vs concerning the same.

48. Lect. 31. March. 1580.

1.The.5.21. FOr-asmuch as the Lord doth commaunde vs to trie all thinges, and to retaine that which is good: wee must first conferre thinges together, and afterward lay them vp in our heart. GOD will not haue vs to beleeue euery spirit, 1.Iohn.4.1. but to trie the spirits whether they bee of God or no. Therefore let vs not take heede to those men, which doo feigne any assertion (such as this is: Christ ascended, that is, hee vanished out of sight) and doo commaunde vs to beleeue the same with-out any authority of Scripture, or reason, saying that wee ought not to aske for any proofe there-of.

To conferre, is diligently to compare one part of holy doctrine with an-other, conferring the testimonies and the reasons together. For there is no one part thereof repugnaunt to an-other, but they doo all of them excellently agree together.

Examples. Hee which affirmeth that there is free-will in a man that is not regenerate, hee taketh

away originall ſinne: & hee which either deni-
eth, or extenuateth * this, he taketh away much Original ſinne.
from the merits of Chriſt. So hee which inclu-
deth in the breade of the Lords Supper, the body
of Chriſt corporally, he gaine-ſaith the article of
the Creede, Hee aſcended into heauen: which
wee muſt vnderſtand hiſtorically, and not al-
legorically. So hee which will bee iuſtified
by woorkes, hath no part, nor fellowſhip with
Chriſt.

To lay things vp in heart, is to lay vp déepely
in the minde thinges which wee haue conſide-
red vpon, and which wee doe well knowe: that
they may be readie, & ſerue for our purpoſe when
wée haue néede of them: as it is ſaide of Marie,
Luk. 2. 19. But Mary kept all theſe thinges,
pondering them in her heart.

8 When-as the authority of Scripture
is alleadged, wée muſt ſée whether wee ought to
followe the written worde, or the meaninge
there-of.

Theſe two rules of Auguſtine deliuered in
his third Booke of Chriſtian doctrine Cap. 16.
are worthie to bee remembred.

The firſt is. If it be ſuch a kinde of ſpeech
as containeth a commaundement, or forbid-
deth any wickednes or hainous offence, or
commaundeth profit or bountifulnes, it is
not figuratiue. The ſecond. But if it ſeeme
to commaunde any wickednes or haynous
offence, or to forbid commoditie, or bounti-
fulnes, it is figuratiue. Vnleſſe (ſaith hée) you
eate

eate the fleshe of the sonne of man, & drinke his bloude, you shall not haue life in you. This seemeth to commaunde wickednes, or an haynous offence. It is there-fore a figure, commaundinge vs to bee partakers of the Lordes passion, and sweetely, and profitablie to remember, that his flesh was crucified, & wounded for vs. Thus saith hee.

9 Also wee must make & marke the choise of the instruments of Logicke, namely of a demonstration, and an argument.

Wee must not dispute pro and con after the manner of the Schooles, (as do the schole diuines,) about these matters, which are vndoubtedly true, least the duller and simpler sorte bee made doubtfull. But thinges which are vndoubtedlie true are to bee handled demonstratiuely, that they may both be declared, and also by most firme reasons be prooued to be true. And false things are to bee brought to light, that they may bee refuted, & they are also to be reproued, that their falshod being disclosed they may hurt no man.

10 It shalbe a point of singuler wisedome, to know these men well, which are our aduersaries. For some men there be which are delighted in the truth, other some there bee which are not so. Of the former sort was Apollos of Alexandria, an eloquent man, & mighty in the Scriptures, whom Aquila & Priscilla instructed more fully in the way of God. Of the latter sorte are they of whom our Apostle speaketh. And as

Iannes

Iannes & Iambres reſiſted Moſes, ſo doe theſe men reſiſt the truth, men of corrupt mindes, reprobate concerninge the faith. But they ſhall preuaile no lõger, for their madnes ſhall bee made knowen to all men, as theirs alſo was. 2. Tim. 3. 8. 9.

As they which are willing to be taught, are to be inſtructed with all meekenes: ſo ought alſo the mouthes of the ſtubburne to bee ſtopped. 2. Tim. 2. 24. But the ſeruaunt of the Lorde muſt not fight, but he muſt be gentle toward all men, apt to teach, ſuffering the euill. Inſtructing them with meekenes that are cõtrarie minded, &c. Tit. 1. 9. 10. 11. Let a byſhop hold faſt that faithful word according to doctrine, that he may alſo be able to exhort with wholſome doctrine, and to conuince them that ſpeake againſt it. For there are many diſobedient, and vaine bablers, and deceiuers of mindes, chiefly they which are of the circumciſion: whoſe mouthes muſt be ſtopped &c.

12 We muſt only diſpute about theſe things which are mete for wholſome doctrine. According to that commaundement of the Apoſtle. But fooliſh and vnlearned queſtions auoide, knowing that they breede ſtrife. 2. Tim. 2. 23. And 1. Tim. 6. 20. 21. O Timothie, keepe that which is committed vnto thee, & auoide prophane outcries about vaine matters, and oppoſitions of ſciences falſly ſo called: which while ſome men haue profeſſed, they haue erred concerning the faith.

13 When

13 When-as the truth of ante opinion appeareth by a demonstration, wee must not doubt ante longer. For as they which are past a tempestuous Sea, and are arriued in a Hauen, do lay away all feare: so let them which see the amiable light of the truth, cast away the contrarie opinion, and professe the knowen truth, according to that saying, I believed, & therefore I spake &c. I will say no more at this time, but this, that I would haue the studious youth to reade often-times, and attentiuely, that litle golden booke of ỹ most excellent man D. Lambert Daneus, concerning the sophisticall arguments of heretikes, and diligentlie to applie to their vse his precepts touching the answeringe of false argumnts, gathering together examples there-of out of all authors, where-of there is great store in the bookes of Caluin, Luther, Martyr, Bucer, and others.

Psalm. 116.

Verse. 14.

Thus saide Haggeus, if a man that is vncleane, by reason of the carcas of a man, shall touch any of these things, shall it be vncleane? And they answered, It shall bee vncleane.

Hierome interpreteth this place on this wise: There is an other question propounded to the priests: because they answered well to the former

former, and there is as it were a certaine kinde of probleme or darcke queſtion framed, where-in an vn-ſkilfull perſon might eaſely erre. For admit ſome man be ignorant of the law, and like-as he anſwered touching the ſanctified fleſhe, that the fleſhe, or pottage, or wine, or oyle, or other meates, are not ſanctified: ſo will hee in like ſorte anſwere in this, and ſay: that hee which is polluted in ſoule, cannot pollute theſe thinges which the holie fleſhe coulde not ſanctifie. Therefore he aſketh this queſtion, and ſaith, If he which is polluted in ſoule: that is, if he which is made-vncleane by touchinge of a deade man, ſhal touch any of all theſe things, as bread, or wyne, or pottage, or oyle, or other meates, ſhall theſe thinges bee made vncleane by his touchinge of them? And the prieſtes, the chiefe where-of was Iehoſua the ſonne of Iehoſadack, by whom they knewe the lawe, anſweared and ſaide: All theſe thinges are vncleane, which hee which is vncleane doth touche. Thus farre goeth Hierome.

The probleme is, Are theſe things made vncleane, which hee which is vncleane by the lawe, doth touche? The anſwere. They are. For as to thoſe that are cleane, all thinges are cleane: ſo, to the vncleane and Infidels, nothinge is cleane, but their minde and conſcience is polluted. And that which the Apoſtle ſpeak- Tit. 1. 15.

eth concerning the meat and drinke which the faithfull doe vse with thankes-giuinge : For it is sanctified by the woorde of God, and praier. 1. Tim. 4. 5.) may bee vnderstoode of the whole life, and functions of the same men where-in they obey the counsell of God.

Further-more, here let the studious youth note this distinction of vncleanes. For there was one kinde of vncleanes which was ceremoniall, and this might bee common aswell to the true Israelites, as to the Hypocrites. As for example. If any man had bene present with a man which was a dying: if any man had beene troubled with an issue of Seede: if any man had touched a menstruous woman, or a deade carcas, or any other vncleane thing: hee was vncleane by the lawe. And there was, and is an-other kinde of vncleannes of the flesh, and of the Spirite, which floweth from originall sinne, and is ioyned with vnbeliefe.

49. Lect. *Verse.* 15.

Therefore Haggeus began to say, So is this people, and so is this nation in my sight, saith the Lorde, and so is all the worke of their handes: and what-soeuer they offer there, it is vncleane.

THe Prophet applieth the former problemes to his owne purpose, and hée conuinceth the Iewes of vncleannes, when as notwithstanding they seemed to themselues to bee an holie nation, and the peculiar people of God, whose words and déedes, and especially their holie administration, were approued of God: out of this place must we gather thus much.

1 That God doeth not allow of that worship which vncleane men do vnto him.

2 For God is pure and holie, and will onlie be worshipped of these men which are holie.

3 That ỳ vnclean are prophane, of whom also the Ethnickes when they did their sacrifice, said: Depart hence you prophane persons.

4 And therefore haue we need to be reformed and sanctified that we may worship God aright.

5 Fiftly, wee learne that the vncleane, & infidels do worship God outwardly.

6 And that only the faithfull do worship him with the reasonable seruice.

But for instructions sake, wee will handle in this fifteenth verse, three things: The proposition, the amplification, and the confirmation which consisteth vpon an induction.

1 The Proposition.

The Iewes are vncleane. These words seemed no lesse straunge to the Iewes in times past, which worshipped God in the letter, & not in the spirit: then these would bee in these daies: Many of the Christians are vncleane, howsoeuer they frequent Sermons, and vse the Sacraments.

And let vs note these aphorismes concerninge vncleannes, which wee must set downe according to the questions of a Methode, *An sit, quid sit, quare sit, quòd sit:* Whether it be, what it is, wherefore it is, and that it is.

1 All men are vncleane. Prou. 20. 6. What man can say: I haue cleansed my heart, I am cleansed from my sinne?

2 There is vncleanes of the flesh, & there is vncleanes of the spirit. 2. Cor. 7. 1. Whereby it appeereth that the whole man is defiled, & not the one part of him onely.

3 But this vncleanes procéedeth from the flesh, and not from the spirit. Therefore Paul reciteth vncleannes amongst the workes of the flesh. Gal. 5. 19.

4 Not-

4 Not-withstanding, this vncleannes is attributed one way to the children of God, and another way to the vnbelieuers. For the children of God are vncleane in some respect: first, because they are infected with originall sinne: secondly, for-asmuch as they are not fully regenerated: lastly, because beinge ouer-taken with some offence, they must pray with Dauid: O God create in mee a new heart. Psal. 51. But the vnbelieuers because they be destitute of faith (where-by the heart is purified) they are, and are called simply vncleane.

Now let vs also briefly touche the causes of cleannes. The efficient cause there-of is Christ Jesus. Heb. 2, 11. For both he that doth sanctifie, and they which are sanctified are all of one. The helpers are the regenerate. Isa. 1. wash you, be you cleane. The sacrament or signe, is baptisme. Eph. 5. 26. That he might sanctifie it, purging it by the washing of water throughe the word. The principall subiect, is the heart. Ps. 51. Create in mee o God a new heart. The forme, the wiping away of the filthines, & the act of continuall sanctification. The next end. That it may bee a glorious Church, with-out spot or wrinkle.* The last end, to see *God*.* Blessed are the pure in heart, because they shal see *God*. Let it be sufficient to haue spoken thus much touching the proposition. Eph. 5. 7. Mat. 5. 8.

2 The Amplification.

This amplification is contayned in these wordes, In my sight, saith the *Lord*. As if he

shoulde say, Although you seeme to your selues to bee cleane in the sight of the Lord our God, yet doth hee plainely testifie, that you are vncleane. The iudgement of God concerning the cleane and cleanes, is not like to the iudgement of men. Men doe often-times count them vncleane, who in the sight of God are cleane, and on the contrary. But God who beholdeth the heart knoweth best what ought to bee thought of euery man.

Further-more, it often-times falleth out that a man deceiueth him selfe, according to that saying of Solomon: There is a generation that are pure in their owne conceite, and yet are they not washed from their filthines. Pro. 30. 12.

Obiect. The euents are answerable to the counsels and iudgementes of God. But the cleane and vncleane haue all one euent, according to that saying of Solomon: All things fall out a-like to all. The iust and vniust, the good and cleane, and vncleane, hee which sacrificeth, and he which sacrificeth not, haue one euent: as is the good, so is the sinner, &c. Eccle. 9. 2. Therefore God doth not iudge the cleane and vncleane.

An. I answere vnto the minor proposition, where-in there is a fallacie from that which is spoken in some respect, vnto that which is spoken simplie. Certaine euents both prosperous, and infortunate, are common aswel to the faithfull, as to the vnfaithfull: but not all. Often-times

times both of them are in aduersitie: sometimes both of them do enioy prosperity for a season. But like-as euen prosperitie turneth to the ruine of the infidels: so aduersitie doth profit the faithfull. These latter euents are not common to the cleane and vnfaithfull.

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50 Lect.

3 *The Induction.*

The induction where-by our prophet confirmeth the proposition is this. All the Iewish nation is vncleane. All the workes of the hands of this same people are vncleane. The offrings which the Iewes haue offred to God are vncleane. And all thinges what-soeuer they doe are vncleane. Therefore this proposition is true: The Iewes are vnclean.

In this induction we will note these fiue points.

1 The order of thinges. Hee beginneth with the Iewish nation as with the Vine which bringeth forth wilde grapes, & not good grapes. That done he procedeth vnto the works of their handes, that is, vnto their housholde and ciuill affaires, which serue properly to the maintenance of this naturall life. Lastly, hee ascendeth vnto the highest degree, which comprehendeth the administration of the priestes,

and hee testifieth that the Iewes are vncleane in respect of all these thinges, and therefore are they subiect to the wrath of God.

The seconde thinge which we haue here to note, is, that vnder these woordes (Nation, and People) the prophet comprehendeth the men of honor, of meane estate, and of lowest degrée. Isaias the prophet in his, 1. Cap. 5. 6. vsing an allegorie, accuseth in these woordes all estates of men. Euerie head is weake, and euerie heart is heauy: from the soale of the foote vnto the head, there is nothing whole there-in, but woūds, & swelling, & sores full of corruption. You see how vprightly, and vncorruptly the prophets behaued them-selues, if at any time they were to reproue sinnes which were committed by men of all estates. Their foote-steps must we follow, & it is our duties to rebuke sinners without flattery, or respect of persons.

3 Thirdly, we note that the works of our hands are vncleane, vnles they bee sanctified by praier, and the woorde of God. Therefore Dauid in the 90. Psalme praieth thus. *Let* the beutie of the Lord our God bee vpon vs, and direct the worke of our hands. Faith acknowledgeth and professeth that al our labour is in vaine, vnles the Lord do blesse the same, according to that which is written in the 127. Psalme, 1. ver. If the *Lord* build not the house, their labour is but in vaine which builde it: if the Lorde keepe not the City, the watch-man watcheth but in vaine.

2 .It is

2. It is in vaine for you to rise earlie, and to lie downe late, eating the breade of sorrowe: so will he giue his beloued sleepe &c.

4 Fourthly wee haue to note that there is the figurs Synecdoche in the worde (offrings.) For hee knitteth together as it were in one bundell all ecclesiasticall actions, sacrifices, sacramentes, holy dayes, fastinges, &c. And these actions are called vncleane, not in respect of God who commaunded them, nor of the forme: but in respect of men which did not doe them in faith, and which reste vppon the worke wrought.

5 Fifthly, the ende and vse of the oracle. Let vs remember that the Prophete speaketh these thinges to vs, that discending first of all into our selues, wee may acknowledge and bee heartily sory for these euils and diseases wherewith wee are infected: secondlie that wee may call diligently to an accompt our counsels, studies, affaires: and that wee may not flatter our selues whenas we perceiue that we haue rather sought earthly thinges then heauenly things: and lastly that wee may well weigh and consider with our selues, how, and with what conscience we haue worshipped God hitherto, and that we bee heartely displeased with our selues, if we shall vnderstande that wee haue drawen nigh vnto God with our mouth, and in heart haue beene farre from him.

A ſuppoſition concerning the ſtudie of diuinitie.

1 We muſt earneſtly begge of God, and ſo much as euer wee are able muſt wee endeuour, that our ſtudies may be holie, not prophane, and vncleane. For wee are conuerſaunt in Chriſtes ſchoole, wherein wee muſt bee moſt earneſtlie giuen to holines.

2 And our ſtuddies ſhall bee cleane and holie to God, by this meanes, if GOD ſhall ſo throughly ſanctifie vs, that our ſpirite, ſoule, and bodie may be perfect. Let vs remember that we are the temples of the holy Ghoſt, which muſt not be defiled with the filthineſſe of the fleſh and ſpirite.

3 The workes of our hands muſt be cleane. For we muſt haue the myſtery of faith in a pure conſcience. Let therefore our thoughtes, our wordes, our workes be chaſt and pure: that we may be vnto others a laudable example of integritie and holines: being ſtudentes in the holie Scriptures, not in outwarde ſhow onely, but in trueth and in deede.

4 The ſame opinion muſt wee haue concerning our ſacrifices, that is, our prayers, our thankeſgiuing, our patience in trouble, and all our holy actions, which muſt needes be lightned by faith and the knowledge of Jeſus Chriſt the mediator, that they may be acceptable to God, and profitable to vs.

5 The author of our ſtudy is God, of whom it is often times ſayde in the law, Be ye holy as

the

the Lorde our God is holy.

6 The matter thereof is Christ Jesus, who is made vnto vs not onely wisedome, but also sanctification.

7 The forme of the study of diuinitie appeareth not onely in speculatiõ, but also in practise, that is, in the vnfeigned and continuall exercise of true godlines.

8 The ends of this studie are not gayne, and these thinges which serue to the feading of our bellie: (for in Christes warrefare wee must not seeke the commoditie of this worlde: as saith Ierome:) but the glorie of God, and our owne edification, and also the edification of the whole Church.

9 Let vs not doubt, but be well assured that our studies are sanctified by prayer, thankesgiuing, & the continuall reading of the holy bible. Panormitanus saith that Alphonsus king of Aragonia was wont to boast, ỳ he had red the holy Bible with the glosse fourténe times ouer. Let vs therefore giue our selues to reading and meditating vpon the holy Scriptures, which intreate of the almightie God. For Plato saith very well: *Omnis scientia magis obest quam prodest sine cognitione optimi*. All knowledge hurteth more then it profiteth, without the knoweledge of the best.

10 Let vs applie these thinges which wee read in ỳ scriptures vnto our vse, that they may serue to our instruction, consolation, correction, and reprehension. For the ende of our studie

is

is not onely to behold and consider vpon things, but also to practise the same. And God will haue vs not onely to bee hearers, but also doers of his lawe.

The Lorde Jesus graunt that wee may daylie profite, and bee made better then our selues, bringing foorth fruites meete for our holy profession, to the sanctifying of his holy name, and the saluation of our soules. Amen.

51. Lect. Inne. 13. 1580.

Verse. 16.

Nowe therefore I pray you set your heart from this day vpwarde, before the workmen did lay one stone vppon another in the Temple of the Lorde.

This phrase (Set your heart from this day & vpwarde) doth signifie thus much, to cal to an accompt our former led life, & to inquire & iudge what hath beene done according to the lawe, and what contrarie to the same.

There is the same manner of speech vsed in the 4. Psalm. ver. 4, Speake in your heart, that is, ponder these thinges with your selues. Our Prophete in these wordes exhorteth the Jewes diligently to consider, what they haue beene, and howe they haue behaued themselues hereto-

tofore: and hee willeth them not to diſceyue theſelues beeing blinded and bewitched with ſelfeloue. For, as Paul the Apoſtle ſaith, whoſoeuer ſeemeth to himſelfe to bee ſome thing when hee is nothing, this man is deſceyued by his owne mind: or as it is in the greeke text, He deceiueth himſelfe. Gal. 6. 3.

Omitting the ſuppoſition or argument, wee will proceede vnto the poſition.

Of the iudgement of the Saintes.

1 It is without all doubt, that the Saintes which lyue here vpon earth, muſt iudge themſelues. For this is moſt certaine: If we did iudge our ſelues, we ſhould not bee puniſhed. But when we are puniſhed, we are inſtructed of the Lord, leaſt we ſhould bee condemned with the worlde. 1. Cor. 11. 31. 32. The example of Paul is extant. Rom. 7. who did moſt ſeuerely iudge himſelfe.

2 And leaſt wee bee deceiued in this our iudgement, wee muſt followe the rules of faith, hope, and charitie, appointed vnto vs by God. For it is meete that wee ſtande or fall by the iudgement of God.

3 Of the tryall of our faith it is ſayd: Proue your ſelues whether you bee in the faith or noe, examine your ſelues. Know not yee your owne ſelues, howe that Ieſus Chriſt is in you? Vnleſſe you bee reprobates. 2. Cor. 13. 5.

4 And

4 And that muſt be vnderſtood of the wordes and dædes, & of the whole life, which the ſame Apoſtle taught. 1. Cor. 11. 31. If we did iudge our ſelues, wee ſhoulde not bee puniſhed.

5 What the godly iudge ought to thinke of the wicked which are in flouriſhing eſtate, the Pſalmiſt teacheth in theſe wordes: Vntill I entred into the ſanctuary of God, and vnderſtoode the laſt end of theſe men. Certaynely thou haſt ſet them in ſlipperie places, thou makeſt them to fall into deſolation. Howe ſodaynely &c.

6 We may learne out of the 77. Pſalme, not onely what wee ought to thinke of the ſudayne alteration, and fall of the ſaints from the toppe of dignitie: but alſo a remedie for the ſame. I numbred the dayes frō the beginning, and the yeeres of olde. I called my ſong to remembrance: I commened with mine hart in the night ſeaſon, and ſearched out my ſpirits. Will the Lorde abſent himſelfe for euer, and will hee ſhewe no more fauour? And agayne, ver. 10. And I ſaide this is my death, yet I remember the yeeres of the right hande of the moſt higheſt. 11. And I remembred the workes of God: certaynely I remembred thy marueilous workes from the beginning. 12. And I did meditate vpon all thy workes, and I did deuiſe of thine actes. It is better for vs to doe thus then to ſpeake vnto fortune in that olde verſe of Demetrius.

Thou

Thou haſt created me, and thou ſeemeſt to flye from me.

This Cenſure teacheth vs, that it is good for vs that the Lorde doeth humble vs, that we may learne his iuſtifications. Sufferinges are made vnto vs inſtructious, as he ſaith in Herodotus. I wil make an end after that I ſhal haue told you, that euen Pythagoras taught his to diſcende into themſelues, and to trie and examine themſelues according to the verſe: Wherein haue I offended, what haue I done, or what part of my duetie haue I omitted. For we offend three manner of wayes. Firſt when we doe otherwiſe then wee ought, as when Elye did but lightly and for faſhions ſake rebuke his children, whenas they offended grieuouſlie and manie wayes. Secondlie when wee doe that which ſhould haue beene left vndone. As when Ahas king of Iuda beeing not contented to haue God for his defender, did flie vnto the king of the Aſſyrians, and became his partner in warre.

Laſtlie when as we leaue that vndone which we ought to haue done. As if hee which is a profeſſor of diuinitie, doe not applie his ſtudie as hee ought.

52. Lect. 14. Iune.

Verse. 17.

Before they were in that worke, the husband-man came vnto an heape of twenty bushels, and it was but ten bushels. Also the dresser of the vineyarde came vnto the wine-presse, that he might drawe out fiftie hogs-heades of wine out of the presse, and there were but twentie.

In this place wee haue an example of Gods curse, whereof mention is made Deut. 28. 20. The Lorde shall sende vpon thee a curse, contrition, and destruction, in euery thing which thou handlest and doest, vntill thou be quite put out, and perishe swiftly, because of the wickednes of thy workes whereby thou hast forsaken mee.

1 In this place wee must suppose, that the blessing concerning things appertayning to this life, was vnto the people of Israel as the earnest of spirituall thinges: the curse concerning the same was a most manifest token of the want of spirituall thinges.

The particular in place of the generall.

2 Therefore let vs thinke that one Species is put in place of the Genus, & that the Church and

and common wealth were in like case, as were the priuate affayres and husbandrie.

3 Amongst the other kindes of curses, these also must bee reckoned vp, when the hope which men haue of their studies & affaires, is frustrate. Iam.4.2. Yee lust and haue not, ye enuie and haue indignation, and cannot obtayne: yee fight and warre, and get nothinge, because yee aske not. Prayers made in vayne: as the same Apostle telleth vs in the verse following: Ye aske and haue not, because ye aske amisse, that yee may spende them vppon your lustes. ver.3.3. Labour bestowed in vayne. It is in vaine to hast to rise vp earely, and late to take rest, and to eate the bread of sorrowe: so shall hee giue his beloued sleepe. Psal.127.2.

4 And in verie deede that which is spoken concerning the harueste and vintage, may well bee referred vnto other thinges also, as vnto the studie of diuinitie, and vnto the administration of the word of God. The Lord in his iust iudgement doth accurse many, so that seeing they will not loue the trueth, they are alwayes learning, yet are they neuer able to come to ỹ knowledge thereof. For they preferre the opinion of men, before the manifest worde of God: and beeing addicted to heresie, they become blinde & deafe, so that they can neither see, nor heare these things, which not withstanding other men doe easilie see and heare: and furthermore they fall to rayling, as Galene saith verie truely. The same opinion must we haue of the ministerie of

certayne men, and of their vaine labour whereby they profit no man. For seeing that they seeke themselues, and the glorie of this worlde, they rage, &c.

53. Lect. 17. Iune. 1580.

Verse. 28.

I smote you with drought, and meldewe, all the workes of your handes: and yee turned not vnto me, saith the Lorde.

This verse contayneth not onely a recitall of the causes of the former scarcitie wherewith the Lorde hath punished the Iewes: but also a complaint of their stiffenecknes, which they did declare, whenas they were not bettered, though they were moued thereto by the miseries whereof they tasted, Paul calleth this hardnes, and an heart that cannot repent.

Wee wil first handle the rehearsall of the causes: secondly this notable question: Whether aduersitie doeth make men better or no.

Rom. 2. 5.

The recitall of the causes.

This rehearsall of the causes comprehendeth in it selfe a treatie concerning meteores, wherein wee must consider the causes, and kindes of contrary tempestes.

The

The principall cause of such tempests, is God: who sometimes by the good temperature of the ayre and heauen doth blesse vs: sometimes hee rayseth vp horrible tempestes, and destroyeth the corne, and making the ground either too dry, or too moyst, he doth send a curse vpon vs. Mat. 5.45. Our heauenly Father maketh his sunne to rise vpon the bad and the good, and hee sendeth rayne vpon the iust and the vniust. Act. 14.17. God hath not suffered himselfe to be without witnes, in doing good, giuing vs rayne from heauen, and fruitfull seasons, filling our hartes with meates and gladnesse. But of the fearefull tempests of the ayre, & heauen when it is troubled, it is said Psal. 29. 3. The voyce of the Lord is vpon the waters, the God of glory maketh it to thunder, &c.

Let vs therefore take no heede to these men which thinke that Deuils and their bondslaues magicians, and witches, are able to stirre vp tempestes. Let vs rather thinke thus, that the wicked spirits which are conuersant in the ayre, and water, do foresee by the signes and causes, tempests which are at hand, and so they perswade witches, to practise their deuillish charmes at that very instant, when the tempeste ariseth.

One kinde of horrible tempest is hayle. And hayle (as Plinie in the second booke of his naturall historie chap. 60. doth witnes) is a shower congealed, which falleth oftener in the day time then in the night season, and is sooner resolued then snowe. And that which Cicero De nat. Deor. Lib. 30.

saith is false. But the Gods doe not care for the smaller thinges, neither doe they destroy the small fieldes, and little vines of all men: neither was it for Iupiter to take any heede to that, if blasting or hayle haue hurt any thing: neyther doe kinges regarde euerie small thing which is in their kingdome. For both in this place, and also in many other places of the holy scripture it is playnely affirmed, that God doeth stirre vp, and also appease tempests, at his pleasure. Psal. 78.47. Hee destroyed their vines (meaning ỹ Egyptians) with hayle, and wilde figge trees with the great hayle. Hee gaue their cattle also to the hayle, and their possessions to the coales of fire.

Drought is called of the latines Vredo, of the Grecians ἐρισύβη, whereby herbes, trees, & vines are spoyled. Plinie in his naturall historie, writeth after this sort, of diuers kindes of tempests. *Ante omnia autem duo genera caelestis iniuriæ meminisse debemus, &c.* And before all things we must speake of two sortes of iniuries which the heauen doeth. One which we call tempestes, vnder which are comprehended haile, stormes, & such like: which whē they chaūce, it is called the greater violence. These proceede from the horrible starres, as wee haue often times saide, as from Arcturus, Orion, the Hœdi. The other is the thinges which come to passe when the heauens are silent, and when the nightes are faire: which no man can perceyue vntill they bee done.

These

These thinges are common, and doe much differ from the former, which some call canker, some blasting, some the carbuncle, but all barrennes.

Ruellius in his seconde booke of the nature of stockes saith, *Plerique dixere &c.* Most men haue said, that the dewe which is burnt with the whote sunne is the cause of canker in fruites, and of the Carbuncle in Vynes, which Plinie supposeth to be false in some respects, and that all blasting commeth by colde onely, and that the sunne doeth no hurt. For first of all wee see that this thing happeneth onely in the night season, and before the heate of the sunne: and that it commeth to passe altogether by reason of the Moone: because this hurt is done onely in the change, and in the full of the Moone, &c. Cap. 151. num. 40.

Robigo doth signifie both a feigned goddesse whose feast was called Robigalia, and also a maledie which happeneth to Corne. If any man bee disposed to reade of the three feastes of the Romanes which were called Robigalia, vinalia, Floralia, let him reade amongest others bookes, Plinie in the 18. booke of his naturall historie. Cap. 29. Or blasting.

Quest. Whether doeth aduersitie make men better or no?

Ans. I answere first by a distinction of men, whereof some do loue God, and some do not. To those which loue God, all thinges fall out for the best. Therefore euen sufferings are vnto them Rom. 8. 24.

instructions. For they knowe, and vnderstand, that they are therefore iudged of God, that they
1.Cor.11.37. may not be condemned with the worlde.

Secondly by a distinction of afflictions, whereof some are sent for the punishing of men, some for to trie them. The godly being chastened both wayes, are made better. The Infidels when they are punished of the Lord, they are angrie, they rage, they murmure against the iudgments of God. Thirdly they onely profite by the Lords gentle correction, whome the Lorde endueth with the gift of repentaunce. But (as Moyses proueth by the example of many of the Iraelites) GOD doeth not giue vnto all men an heart to
Deut.29.4. vnderstande, eyes to see, eares to heare. Lastlie Esayas proueth the same thinge by the example of the people of the Iewes. cap. 9. 13. And the people returned not vnto him that smote them: neither haue they sought the Lord of hostes. Ob. Therefore they which doe not repent, are to be excused, seeing they cannot haue the gift of repentaunce. Ans. I denie the consequent, because here is a fallacie, in that that is assigned to be a cause, which is no cause. For the cause of impenitencie is vnbeleefe, which is grafted in the naturall man. And Oecolampadius saieth well, That, where there is want of fayth, there is also impenitencie, and want of good workes. In stead of an epilogue I will adde certayne excellent sayings of the fathers, which serue somewhat for this purpose. Augustine intreating of blas-

phemie

phemie against the holy ghost, concludeth: Therfore this impenitencie (for so may we after a sorte call by some one name both Blasphemie, and the worde against the hole Ghost) is vnpardoned for euer. Thereby we gather that there is one kinde of impenitencie which is vnpardonable, and another which is pardonable. And the reason of this diuersitie is set from the knowledge, and ignorance of those which do offend.

The same Augustine in his 7. sermon of time, sayeth. Whilest that the wicked are brydeled, the licentiousnesse of their sinnes is restrayned. For oftentimes the wicked are reformed by stripes, if the exhortations of the iust doe profite nothing. Punishment doth oftentimes keepe backe men from damnable factes, whom the benefites of God can not keepe in good workes.

Cyprian. As a good maister bestoweth a good almes by the ministerie of an euill seruaunt: So also the mercifull Lorde will call vnto repentaunce one by meanes of another, although he be an vnpenitent person. Thus much did the holie Martyr moste truely say of reaping fruite by the impenitencie of other men.

Chrysostome doth by a metaphore testifie that the deferring of repentaunce doth bringe forth impenitencie. Hom. 9. If (saith he) we shal proceed to neglect a flame which is kindled: we build a fire against our selues, which wee cannot extinguish: for euen in wickednesse it commeth to passe. &c.

54. Lect. 27. Iune. 1580.

Verse. 19. 20.

Set your heart from this day and vpwarde, I say from the fower and twentith day of the nynth moneth, that is, from the day wherein the foundation of the Temple was layde, set your heart. Is there as yet seede in the barne? Furthermore, the figge tree, and the Pomegranate, and the olyue tree haue not as yet brought fourth fruite: frō this day will I blesse you.

The argument.

SYnce that time wherein (setting a-part your worldly busines) you laide the foundation of the Temple, hath the Lorde blessed you, &c.

The positions which are to be noted in this place.

1 Likeas a curse doeth ensue too much carefulnes for earthly thinges: so the blessing of the Lorde doeth accompanie the desire of heauenly thinges.

2 For

2 For as the Lord doth worthely dispise those which contemne him: so doth hee neuer for-sake those which loue him.

3 Hée will haue the promises of this life, & of life euerlasting, to be answerable vnto godlines, which is profitable vnto all thinges.

4 This thinge is so certaine, that the time of the blessing agreeth euen with the time of the conuersion: as Haggeus teacheth vs in this place.

5 Further-more, the scarsitie and infirmitie of the second causes, are no let, or hinderance to the bountifulnes, and powre of the first and principall cause.

Of the blessing of God.

1 The signification of the blessing of God. The blessing of God (which is called in Hebrue BERICHA, in Greeke εὐλογία) signifieth in this place, the bountifull dispensation or bestowing of the benefits of God, which who-soeuer do enioy, they are called, The blessed of the Father. Mat. 25. 34.

2 Wee gather first of all by the blessing which was promised to Abraham and his seede, that God doth blesse vs by bestowing vpon vs his benefits abundantly. Secondly wee gather this by the generall experience of all the saintes, according to these sayings: I will make thee great, and I will blesse thee, & make thy name great, and thou shalt bee a blessinge.

And

Gen. 12. 2. And againe: Therefore they which are of faith are blessed with faithfull Abraham. Gal. 3. 9.

2 Whether it bee. And wee doe in verie deede trie, that so often as wee descend into our selues, God doth also blesse vs, and that many waies, as that which followeth shall declare.

3 What it is. 3 It is certaine, that God doth blesse vs by bestowing his benefits vppon vs. And hee bestoweth his benefits vpon vs, when hee giueth vs hability to increase, and when hee adorneth & furnisheth vs most aboundantly with all maner of commodities. Therefore wee say that ỹ blessing of God, is a participation of ỹ gifts of God, which serueth both to the glorie of God, & also to our owne health: or that it is an effectuall dispensation of good thinges which serue both for this naturall life, & also for the spirituall life.

4 How manie ittes of Gods essings there e. 4 As the spirit is set against the body: so is the spirituall blessing both set against the corporall blessing, and also preferred before the same. Paul seemeth to note these kindes. Eph. 1. 3. Hee hath blessed vs with all manner of spirituall blessings in the heauens, in Christ. The same Paul also speaketh briefly of the earthly blessing. Act. 17. 28. By him wee liue, & moue, and haue our being. Our election, and adoption, our calling, and iustification, our sanctification, and all spirituall giftes must bee referred vnto the spirituall blessing. But vnto the corporall blessinge must wee referre all the helps of this naturall life, which wee call things serving to the sustentation of this life.

The

5 The principall efficient cause of both these blessings, is God, from whom commeth euery good and perfect gift. If you respect the matter wherein, or the blessed, all men are not of like estate. The earthly blessing is most times bestowed vpon the children of this worlde. (Luk. 16.25. Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines.) But they neuer haue the spirituall blessing giuen them, vnlesse for a season they talke of certayne gifts, as the examples of Saule and Judas do testifie.

5 Why it is. Iam.1.17.

The children of God do neuer want the spirituall blessing, but as for the earthly blessinge, they enioy not the same alwaies.

If you respect the matter about which, or the obiects of the blessing, the spirituall and the temporall blessing do some-times goe to-gether, as the examples of Abraham, Isaach, Iacob, Daniell, Iob, and of other whom the Lord did blesse with all manner of spirituall, and earthly blessings, do testifie. Some-times the saintes must be content with the spirituall blessing alone, as Paul saith of him-selfe, and of others: Vntill this time are wee hungrie, and thirstie, and naked, and buffeted, & wee wander in vncertaine places, &c. 1. Cor. 4. 11.

The next endes of this blessing is, that wee may bee holy and vnblameable: the last, the praise of the glorious grace of God. Eph. 1. 4. 6.

6 The effect. Of the earthly blessing it is

... saide:

saine: The blessing of the Lord maketh rich: and hee addeth no sorrowe there-with. Pro. 10.22. The generation of the righteous shalbe blessed. Riches, and plenteousnes shalbe in his house. Psal.112.2.3.

But of the celestiall blessing Paul saith: But I knowe that when I shall come vnto you, I shal come with a ful blessing of the gospell of Christ. Rom.15.20. And againe: Blessed bee *GOD*, euen the *F*ather of our *L*ord Iesus Christ, who hath blessed vs with all maner of spirituall blessing in heauenly thinges, in Christ, &c. Eph.13.

7 The adiunctes of this blessing, are described. Psal.112. His seede shall be mighty vpon earth, the generation of the iust shalbe blessed. Riches, and plenteousnes shalbe in his house, and his righteousnes abydeth for euer. To the righteous there ariseth vp light in darkenes. A good man is mercifull, & lendeth: he ordereth his matters in iudgment.

And as the approbation of these men which iudge a-right, doth accompany the blessing of it selfe: so the hatred of the wicked, enuy, and backbytinges, do follow the same accidentally. For as Iosephus saith, It is an hard matter to escape enuy in prosperitie.

8 The curse is cõtrary to the blessing, whereby they are called accursed, which the scriptures call commonly vessels of the wrath of God. Mat.25.41. And they are called priuatiuely, or by takinge away of the contrary, accursed, which

which are destitute of the blessing of the life of God, and of spirituall good things, being subiect to sinne, and to eternall death. Let the godly learne out of Leuit. Cap. 26. and Deut. 27. 28. the contrarietie which is betweene the blessinge and the curse.

But, that wee may come from speculation vnto practise and vse: let vs persuade our selues that wee are called by the voyce of God vnto repentaunce: let vs giue glory to God: let vs bee of the number of those which are Gods, & let vs rather seeke heauenly thinges, then earthly things. If wee do these thinges, through the assistance and grace of God, Christ Iesus who is blessed, will blesse our studies, our counsels, and all our life.

Wee haueseene now these many yeeres, manifest testimonies of Gods curse, in that scattering abroade of the Church, in the pouerty of Common-wealthes, and in the priuate & publike calamities of man-kinde. Therefore let vs at lengthy turne vnto him who smiteth vs, & humble our-selues vnder the mighty hande of God, and giue glory vnto the Lord.

55. Lect. Iune. 28. 1580.

The last oracle of Haggeus.

Verse. 21. 22.

And the woorde of the Lorde came the seconde time vnto Haggeus, the foure and twentith day of the same moneth, that hee shoulde speake vnto Zerobabell the captaine of Iehuda, &c.

IT shalbe a pointe of your godly diligence (brethren, and hearers, beloued in the Lorde) together with mee to marke the circumstances of God his oracles, where-of Haggeus maketh mention in this place also. Wee will speake briefely of euery one of them.

The Author.

1 TO the ende the godly might know from what fountaine the true oracles did flowe, and also that their authoritie was most holy: the Lorde of hostes doth plainely protest that hee was the author there-of. *GOD* (saith the author of the epistle to the Hebrues) spake sundrie

drie times, and diuers waies in times past to our Fathers, by the Prophets: in these last daies hee hath spoken to vs by his sonne. Heb. 1.1. And this friendly conference is a manifest testimony of the goodnes of God, and of his loue towarde man-kinde, who though he dwell in vnaccessable light, yet doth hee reueale vnto vs by his plaine woorde, and euident testimonies, him-selfe, and also his will, that hee may bring vs vnto eternall life by the knowledge of him-selfe. Iohn. 17.

2 The Cryer.

2 And to what ende God doth vse the ministerie, and preaching of men, when it seemeth good to him to publish his mysteries, Paul doeth teache vs 2. Cor. 4.6.7. For *GOD* who cõmannded the light to shine out of darknes, is hee who hath shined in our hearts, to giue the light of the knowledge of the glorie of *GOD* in the face of Iesus Christ. But we haue this treasure in earthen Vessels, that the excellencie of that powre might bee of *GOD*, and not of vs.

3 To whom the oracles of the Lord are committed. Rom. 3.2.

3 Paul giueth the Iewes his prerogatiue aboue the Gentiles, that vnto them were committed the oracles of GOD. And it appeareth that certaine were publikely pronounced before all the people, as the former oracle concerninge the causes and testimonies of blessing, and cursing: certaine were vttered to some certayne persons onely. It seemeth that this oracle which was tolde Zerubabel, was of this sorte: who striuing both publikely & priuately with much griefe

griefe and ſorow, had néed of ſome ſinguler comfort. And ſéeing that God doeth promiſe great good things, as the giuing of the Meſſias, ỳ preaching of the Goſpell, the calling of the Gentiles, the puniſhing of the worlde for ſtriuing agaynſt God: Zerobabell and other the godlie néed not to doubt of the leſſer good things, as the reſtoring and preſeruing of the countrie & common wealth of the Iewes, and of the beating downe of their enemies.

God, who hath commaunded his ſeruants to giue to his houſholde their portion of doctrine in due ſeaſon: as hee doth all thinges in time, ſo doth hee fore-tell the ſame in due time. Therefore, the marueilous wiſdome, goodnes, and prouidence of God, appéareth both in the reuelation of his will, and alſo in executing of the ſame. God graunt that wée alſo may bee giuen all our life longe to ſanctifie his name, and to obey his holy will, and pleaſure.

Verſe. 22. 23.

I will ſhake the heauen, and the earth. And I will ouer-throwe the throne of kingedomes, and I will deſtroy the ſtrength of the kingdomes of the heathen, and I wil ouer-throw the chariots, and thoſe that ride in them: and the horſes, & they that ride on them ſhall come downe, euery man with the ſworde of his fellowe.

Shaking

Shaking doth signifie (as the Apostle doth interprete it) the removinge of thinges which are unstable, as of things made with hands, that the things which are stable, may remaine. By unstable thinges, hee meaneth the Tabernacle made with hands, & the whole Leuiticall administration, which was to bee abrogated. Heb.12.27.

Theod. Beza, thinketh that the heauen and earth are taken allegorically, so that the shakinge of the heauens doth signifie, that both the Idolatrie of the Gentiles, and also the Ceremonies of the Iewes should be abrogated: and by the shaking of the earth is ment the renewinge of the men which are called to bee partakers of the estate of the saintes in the light.

The proposition is this. When Christ shall begin to raigne, then shall all the worship of the Leuiticall sacrifice, & also the superstition of the Gentiles be abolished, and the empires and kingdomes of the worlde shall come to an ende.

Here-by it appeereth that all things which are made, are vn-stable, and that only the kingedome of Christ can not be abolished by shaking: therefore must wee chose the same alone, and seeke it before all thinges. Heb.12.28. Mat.6.33.

Aphorismes concerning the shaking of the heauen, and the earth.

1. It is God alone who is able to shake the reasonable creatures, and others.

2 This shaking hath two endes, the remouing of things which are made with hands, and the confirmation of things which are stable.

3 The remouinge may bee gathered not only by the forbidding of the Idolatrie of the Gentiles, but also by the abrogating of the ceremonies of ỹ law, which ought to haue serued for the instruction of the infancie of the Church of Israell, as exercises of discipline.

4 The confirmation appeareth by the stabilitie of the kingdome of Christ, and of the reasonable worship.

5 Therefore this remouing serueth to the calling of the Gentiles, and the reiecting of those which were no true Israelites.

6 The ende of this remouing is the glorious libertie of the sonnes of God, a new heauen, and a new earth, and the deliuerance of the creatures from the bondage of corruption. For it is meete that all thinges serue to the euerlastinge kingdome of Christ.

Iay. 66. 22.
Ro. 8. 20. 21. 22.

56. Lect. 29. Iune. 1580.

Verse. 23.

And I will ouerthrowe the throne of kingdomes, and I will destroy the strength of the kingdomes of the Gentiles, and I will ouerthrow the charyots, & those that ride in the, and the horses & they that ride on them shall come downe, euery man with the sworde of his fellowe.

There

There is the like saying Dan.2.44.45. Furthermore, in the daies of these kinges shall the God of heauen set vp a kingdome, which shall neuer be destroyed: and this kingdome shall not bee giuen to an-other people, but it shall breake & destroy all these kingdomes, & it shall stand for-euer. Like-as thou sawest a stone cut of from the mountaine, which was not cut of with hands, & did breake in pieces the yron, brasse, clay, siluer, and golde &c.

The causes of the endes of the kingdomes of the worlde.

Further-more, it is certaine that the chiefest empires of this worlde haue their endes, & that only the kingdome of Iesus Christ is perpetual, according to ỹ saying: He shall raigne ouer the house of Iacob for-euer, & of his kingdome there shalbe no ende. Luke. 1.33.

1 The principall efficient cause is God: for as hee is the author of ciuill and priuate good order, so by his mighty arme hee bringeth mighty things to passe: he scattereth abroads the proude in the imagination of their hearts: he plucketh the mighty out of their thrones, & setteth vp the humble. And againe. God chaungeth the times and seasons: hee taketh away kings, & setteth vp kings: he giueth wisedome to the wise, and vnder-standing to those which vnder-stand. 1 Why it is. Luk. 1.51.52. Dan.2.21.

2 The helpers are the authors of tumults, & warres amongst men: as it is said in this place: Euery man shalbe slaine with the sword of his

companion. Here-of haue wee an example, Iud. 9. 23. And God sent an euill spirit betwene Abimalech, and the men of Shechem, and the men of Shechem brake their promise made to Abimalech.

Ob. Are not then (will some man say) the men blameless, which are the authors of ciuill warres, & tumults amongst men, seeing they are the instruments of Gods wrath and vengeance?

An. I answere, that they are blame worthy seeing that they doo these thinges, not for any desire they haue to execute Gods iudgments, but that they may obey their blinde affections.

Ob. But thou wilt say, seeing they worke together with GOD, who worketh alwaies that which is good: they doo that which is good, and therefore are they blameless.

An. I answere, God doth alwaies that which is good: but these corrupt instruments doo offend, seeing that God (who is the best and most wise) doth one thing, in one and the same worke: and the world and the bond-slaues thereof an-other.

3 The meane. 3 For-asmuch as ciuill discipline consisteth, first, vpon order, and glorie: secondlie, vpon ayde against the vniust: when these thinges are taken away, then must the state of the common-wealthe needes fall to the grounde. Therefore if at any time it seeme good to God, to ouerthrow and alter the estates of common-wealthes, hee powreth out first of all contempt of princes: and he maketh them wander in ỹ wildernes, wherein there is no way. And this is to ouerthrow the Psalm. 107. 40.

thrones

thrones of kingdomes: to take from the princes their authoritie and grace, where-of it is said in Diodorus: *The dignity of princes is preserued by fauour and good-will, and by the hatred of their subiects are their thrones ouerthrowen.* After that hee taketh away their force, by taking from their armies their strength, where-of it is said: I will destroy the strength of the kingdomes of the heathen, and I will ouerthrow the charyots, and those that ride in them: and the horses with their rider, shall come downe. Thus did the Lord spoile Darius the last Monarche of the Persians, of his kingdome, strength, ayde of armies, and of life, being thrise ouer-come in battell by Alexander.

4 The finall causes are, first the remouing of the kingdomes & things of this world, where-of it is said, The fashion of this world passeth away. Secondly, the punishment of the resisting of God, whereof mention is made. Psal. 2. Thirdly, the euerlasting glory of the kingdome of Christ. For, although Christ doth raigne in the middest of his enimies, whilest the Church is yet militaunt: yet must Satan with all his be-troden vnder his feete. 4 The finall causes.

Ob. Hee which shall deliuer vp his kingdome to an-other, shall not raigne for-euer: but Christ shall deliuer vp his kingdome to God euen ỳ father, when hee hath put downe all rule, & all authority, & all powre &c. Therefore ỳ kingdome of Christ shall not continue for-euer.

An. I answere vnto the minor, where-in there

is an equiuocation in ỹ word kingdome, which must be referred vnto th'office of his priest-hode and Mediatorship, and not vnto his princely authority. There is also some ambiguitie in this phrase, to deliuer vp the kingdome: which in this place doth not signifie, to put away, and lay away the princely person and dignity: but to approue the office of mediation and intercession, which Christ hath most faithfullie executed, as hee shall manifestly declare.

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57. Lect. Aug. 15. 1580.

Verse. 24.

In that day, saith the Lord of hostes, will I take thee O Zerubabell my seruaunt, the sonne of Sealthiel, saith the Lord, & I wil make thee as a signet: because I haue chosen thee, saith the Lord of hostes.

FOr instructions sake wee will handle in this oracle, which is last in order, not in excellencie of the mystery, three things: first, what accompt we ought to make of this oracle: secondly, what we must thinke of the figure & historie there-of: thirdly, what is the truth of this oracle. I will intreat of the first pointe syllogistically.

The

The oracles which with-out al doubt do come from God th'author there-of, muſt be accompted moſt holy: for God can-not lye. Tit. 1. 2. Further-more, his truth is ỳ foundation of our faith: for which cauſe Paul calleth faith periphraſtically the knowledge of the truth. 1. Tim. 2. 4. But this oracle came from God: for our prophet affirmeth thriſe in this one verſe that the Lorde of hoſtes ſpake it.

1 We will here note, firſt, ỳ the word, who was partaker of ỳ eternity of the father, is the fountaine from whẽce do ſpring theſe oracles, which God would haue to be declared to the fathers.

2 Secondly, that the holy ſermons which cõtaine the interpretation of the oracles of God, are moſt of all commended for the ſanctifying of the name of God.

Therefore I conclude that thauthority of this oracle is holie.

The conſidering here-vpon, ſerueth both for our inſtruction, becauſe if we be wiſe, we learne nothing but that which God doth allow of: and alſo for our conſolation: for our conſcience cannot be quiet, vnleſſe it be certainely perſuaded of the fauour of God.

Of the ſecond thing, namely of the figure, and of the hiſtory there-of.

In this part wee muſt obſerue two things. A briefe diſcription of a perſon, & a moſt ſweete promiſe, where-by God did make glad the heauy heart of Zerubabell. Of the diſcription of ỳ perſon there be three members, his name, his father,

his aduunct: where-of we will speake in order.

His name. 1 His name was Zerubabell, where-of we haue often-times spoken before. Here let vs note thus much, ỳ God doth some-times speake vnto by name ỳ whole Church, & company of his elect, & that most kindly: as for example. Esa. 45. 1. Feare not because I haue redeemed thee: I haue called thy name, thou art my people. Some-times hee speaketh vnto some one of the faithfull particularly.* His sheepe heare his voice, and hee calleth his sheepe by name, & hee leadeth them out. Let vs therefore heare the voice of Christ Iesus, who speaketh in vs by his holy spirit, & let vs receiue the same with a pure heart, & let vs reioice in heart, that we haue this testimony of Gods fauour towarde vs.

His father. 2 His father was Sealthiel. We will not stande about this man, whose history all men know which study the holy scriptures as they ought. We will rather vse that admonition which the Apostle setteth downe. Heb. 12. 9. If we haue had the fathers of our bodies which corrected vs, & we gaue them reuerence, shall we not much more be in subiection to the father of spirits, and we shall liue? For they verely for a fewe daies chastened vs, after their owne pleasure: but hee chasteneth vs for our profit, that we might be partakers of his holines. Therefore let vs loue and feare with all our heart this father, let vs readely and sincerely obey him: and seeing that hee is our treasure, let vs sanctifie his name.

3 The

3 The adiunct. My seruant. Magistrates are the seruants of God, first, because, they haue God to be their Lord, and to rule them: who is blessed, and prince onely, the king of kings, and Lord of Lordes. Therefore Princes do offend most greeuously when they doe not remember that they are men, but thinke that they are equall with God. As it is said of the king of Tyre. Eze. 28. 2. Beccause thine harte is exalted, and thou hast saide I am God, I haue sit in the seate of God, in the middest of the Seas: yet thou art but a man and not God: and thou hast set thine harte as the harte of God. &c. Secondly because they must serue by his counsell. Act. 13. 36. For Dauid when he had serued his time by the counsell of God, he slept. Psal. 2. 11. Serue the Lord in feare, and reioyce vnto him with reuerence. Therefore if you respect God and his commaundements, princes are neither free frō making an accompt, nor yet from lawes. The adiunct. 1. tim. 6. 15. Psalm. 9. 18.

And let vs also remember that we also are made the seruauntes of God through his grace, who hath called vs vnto the fellowship of the saintes, and that most happilie for our parte, seeing that we haue nede of such a Lorde as may cherishe and defend vs vnder the shadowe of his winges, and leade vs into all trueth by his holie spirite. Let vs therefore feare him and loue our fellow seruants, and liuing wisely in the perfect way, let vs bestowe the talant committed vnto vs by God, well: that when as we shall hereafter giue an accompt of our factorshippe, and ministerie

nisterie vnto the Lord, we may heare that amiable voyce, Well done good seruant, thou hast bene faithfull ouer few things, therefore shalt thou be appoynted ouer many thinges, enter into the ioye of thy Lord. Mat. 25.

Lect. 58.
Aug. 15.

The promise which was a medicine for sorrowe.

Greg. Wee shal easely bee comforted, if amiddest the stripes which we suffer, wee call to minde the faults which we haue done.

When as Zerubabell through the difficultie of the times was very sad & sorrowfull, God cheared him vp with this promise: I will take thee vp: *I* will set thee as a signet: because I haue chosen thee sayth the Lord of hosts. We will handle this promise according to the causes thereof.

1 The forme of the benefite is ciuill authoritie, wherein the gouernours must excell, euen against their enimies will, whereof Zerubabell had great store. I will take thee vp, that is, I will lift thée vp and exalt thée. The like thing is said of Dauid Psal. 78. 70. He chose his seruaunt Dauid, he tooke him from the sheepefoldes. For Dauid was called *e caula in anlam*, from the shéepe coates to the courte, vnto the office of a prince. Thou shalt be my signet, that is, most deare, and in great estimation, as pretious stones and signets vse to be. Furthermore what thinges soeuer thou shalt decrée, they shall be established, as instruments which are lawfully sealed: by an other metaphor did Isayas the prophet signifie the same authoritie, speaking of the chusing of Eliachim into ỹ place of Sobna.

1. Sam. 16.

Isay. 22. 22.

And

And I will put the key of the house of Dauid vpon his shoulder, and he shall open, and ther shall be none which shall shut: and hee shall shut and there shall be none that shall open. If you will knowe any thing which is worthie the knowing concerning ỹ force of gold-ringes, read the first chapter of the three and thirty booke of Plinie his naturall historie. Let it be sufficient for vs to learne by this place, that we must be subiect to the magistrate. We knowe the verses of Philemon.

All seruants subiect are to Kinges,
Kinges downe before the Gods must fall:
The *Gods* to fate are subiect eke,
Small thinges to great are also thrall.

But we, as we do acknowledge and in spirit worship one God, who is Lord ouer all thinges: so doe we acknowledge him to be most free, and not subiect to any Stoicall fate.

The efficient cause.

2. The Lorde himselfe will extoll vnto great dignitie his seruant Zerubabell.

The Position.

As God doth punish proud princes with rebuke & shame, so doth he also crowne the humble with glorie and honour. Psal. 107. 4. Hee powreth contempt vpon princes, and maketh them to wander in the wildernes wherin there is no way. Psal. 84. 12. For the Lord God is the sunne and shield vnto vs, the Lord will

will giue grace and glory, and no good thing will he with-hold from them that walke vprightlie. Although this be but a short verse, yet doth it containe fiue benefites which are sent by God. First the gift of vnderstanding, wherewith the sunne of righteousnes Christ Iesus, doth illuminate our mindes, according to that saying *I* am the light of the worlde, he that followeth me, walketh not in darkenes: but he shall haue the light of life, Ioh. 8.12. The second is Gods protection in the middest of daũgers. Because thou Lorde shalt blesse the iust: thou shalt compasse him about with good wil, as with a shielde. Psal. 5.13. The Lord is my shield and the horne of my saluation, and my lifter vp. The thirde is authoritie which the prophet calleth glorie. The fourth is grace, or the good will and fauour of the subiects towards their superiors. The fift, all manner of good things aswell priuatiue as positiue, as some doe terme them.

The internall cause.

The internall cause is the chusing to the office of a ciuill magistrate. I haue chosen thee sayth the Lorde. In like sorte it is saide of the chusing vnto the office of the Apostleship: Haue not *I* chosen you twelue, yet one of you is a deuill. *Ioh.* 6. 70.

By this place we learne that we ought not to take vpon vs any function, vnlesse God do chose vs thereunto, according to that saying: A man can receiue nothing vnlesse it bee giuen him from heauen. Ioh. 3.27. And we must iudge

of

of the calling, by the gifts which are requisit & necessarie for the due executing of the office.

Of the third thing, namely of the veritie of this figure.

No man doth better expound the veritie of the figure whereof we haue briefly spoken, then Paule the Apostle, whose wordes are these.

5. Let the same minde be in you, that was euen in Christ Iesus.

6 Who being in the forme of God, thought it no robberie to be equall with God.

7 But he made himselfe of no reputation, and tooke on him the forme of a seruant, and was made like vnto man, and was founde in shape as a man.

8 He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

9 Wherefore God hath highly exalted him, and giuen him a name aboue euerie name.

10 That at the name of Iesus euerie knee should bowe, both of thinges in heauen, and thinges in earth, and thinges vnder the earth.

11 And that euerie tongue should confesse that Iesus is the Lorde, vnto the glorie of God the father. Phil. 2.

The similitude is this. As God will both marueylouslie defend, and also wonderfully exalt in due time, his faithfull seruaunt Zerobabell, though all the Samaritanes and other his enimies say nay: so in time to come shall he extoll

toll vnto great dignitie the Messias, when hee hath humbled himselfe, being made obedient vnto his father, euen vnto the death of the crosse &c.

Wee see that the Lorde did not onely put his seruaunt Zerubabell in good hope by one and the same oracle, of obtayning ciuill, and other good thinges: but also he foretelleth that the Messias shalbe reuealed, and that al the Church shalbe enriched with his fulnesse.

Wee learne that the goodnes and power of God, is not to be measured by our weake faith, but that we must be certainly perswaded, that God is both able, and also will (if it be for his glorie, and our saluation) doe more and greater thinges for vs, then wee can promise to our selues, through the imbecillitie of our faith.

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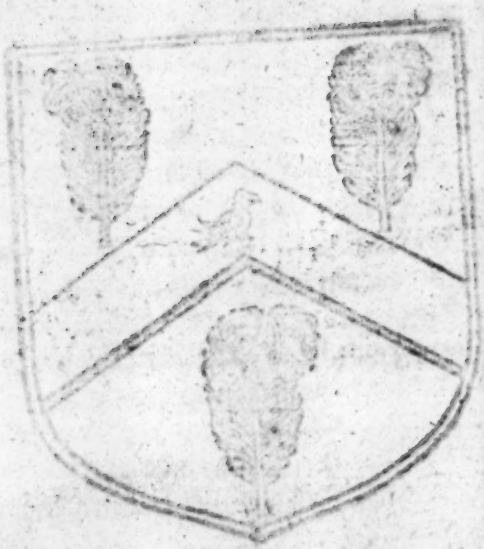

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Hse
Manchester
20/5/20

230 B/2.
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